

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

The article on Atlantis, the concluding portion of which we published in *LIGHT* of the 23rd ult., has excited considerable interest, although we have not so far elicited anything in the way of proof or disproof. There is no question of the existence of the elder Schliemann, who was born in 1822 and died in 1890. After being engaged in commercial life in Petrograd he turned explorer and in 1870 began excavations at Troy, where he appears to have made some interesting discoveries and unearthed many treasures of pottery, gold cups, silver vases, jewellery, arms, and other relics. There are a number of books dealing with his discoveries and his name is well known to archaeologists. But the reference to coins found in the "owl-headed vase" referred to in the story alleged to be told by his grandson will give antiquaries pause. Coins, as Sir A. Conan Doyle points out, are believed to have been unknown before 700 B.C. Until that period money was a matter of rough pieces of metal. The only reply to this is that the Atlanteans were advanced enough to have a coinage 10,000 years ago. Which remains to be proved. Other questions also arise out of the story, and one of them is contained in a letter from Mr. C. L. Ryley, of Kibworth Grammar School, Leicester.

Mr. Ryley writes:—

With reference to the article in *LIGHT* entitled "Lost Atlantis" I should like to point out that Schliemann, who excavated at Mycenæ, was presumably aware that that city was not situated in Crete, and therefore the document attributed to him, which repeatedly speaks of Mycenæ being in Crete, can hardly be authentic.

That is quite true; nor do we forget that Mr. Colson, our informant, is quoting from an American newspaper, not the most reliable of records. As it was difficult to check the story by ordinary methods in these troubled times, we thought it better to publish it, and invite the criticism of those who may be in a position to know the facts. As already mentioned, we desired Mr. Colson to inquire into the matter on the spot, but he failed to elicit any information. And as regards the point made by Mr. Ryley, it is to be remembered that Schliemann's excavations were carried on in connection with an inquiry into Mycenaean civilisation which extended into Crete, and he explored the remains not only at Mycenæ, in Angolis, but also at Cnossus, Phæstus, and other places of Mycenaean interest. If the document is genuine (we regard it as very doubtful), the blunder may have arisen in this way.

An old friend of ours, one of the forefathers of psychical research, was very positive on the subject of what he called "thought atmospheres." The phrase would probably convey little or nothing to a scientist unless he were a man of liberal mind ready to admit the reality of mediumship. But one cannot go very far in a study of Spiritualism on its mental side without having to take the idea into account as a provisional hypothesis. The friend to whom we have referred, while he fully admitted the fact of individual spirit control, maintained that sensitives were often inspired by their mental surroundings. There is certainly a great deal to confirm the view. Jesse Shepard, the famous "musical medium" who to-day, under another name, has risen to a prominent place in the world of letters, exemplified the idea to a remarkable extent, his music unconsciously to himself frequently reflecting the moods or expressing some dominant idea associated with the people or the place before or in which he happened to be playing. The same thing applied to the late Mr. Colville, who in his discourses appeared to "pick up" in a marvellous way some of the floating ideas amongst members of his audience. We can find in the theory a suggestive explanation of much that is puzzling in mediumship, especially when, as is frequently the case, the phenomenon, whatever it may be, is loosely attributed to direct spirit agency. There is often a "fatal facility" in these matters which is not reassuring to the critical observer. There is little doubt that the average medium in the presence of persons peculiarly interested in some great poet, painter or musician of the past would, even if unconscious of the fact, find so much to say about the personage concerned that there would be a distinct but probably mistaken idea of his actual presence.

Many of our instructors from the unseen have dealt with this subject of "thought spheres" as a matter to be taken seriously into account in the study of mediumship. In his new book, "On the Threshold of the Unseen," Sir William Barrett deals interestingly with the question as a theory. He remarks that as thought, will and emotion can affect, and to some extent mould, the gross matter of which our bodies are composed, it is conceivable that the finer matter of the unseen universe may be even more responsive to such subtle forces:—

The phenomena of telepathy show either that thought *can* powerfully affect an unseen material medium or else project particles of thought-stuff through space, or that telepathy is the direct operation of our transcendental or intuitive self, as Mr. Constable has said in his suggestive work on "Personality and Telepathy." Physics teaches us that light, heat, electricity and magnetism affect the matter of an invisible world, the all-pervading ether, more perfectly than they do the matter of the visible world. . . . May not thought be able to act in like manner? In fact, it has been suggested by two profound and distinguished scientific men, Professors Balfour Stewart and P. G. Tait, "that thought conceived to affect the matter of another universe simultaneously with this may explain a future state."

As we all know, there are several theories put forward



to explain psychic manifestations. Some of them—possibly all—are true in a measure. The fault with them is that whether singly or collectively they do not cover the whole ground, their authors having only a partial acquaintance with the subject upon which they presume to pronounce an opinion. None of these theories excludes the idea of individual spirit agency, nor are they excluded by it. But it needs that central idea to unify the other factors. Without it they remain scattered, inadequate and untenable. We can even cheerfully admit the existence of occasional fraud, since there is no department of life in which the spurious does not imply the existence of the genuine. It is impossible to counterfeit the non-existent.

#### ON UNINSTRUCTED CRITICISM.

BY THE REV. F. FIELDING-OULD, M.A.

He that answereth a matter before he heareth it, it is folly and shame unto him.—PROVERBS xviii. 13.

It is not easy to get people to earnestly consider a matter, to investigate its claims and weigh carefully records and evidence. "I will think about it," generally means "I will do nothing of the kind." Man is for the most part mentally lazy, and for the rest he considers himself sufficiently preoccupied. So the Suffragettes committed a crime or two that people might be compelled to give their serious attention, and the method is not new. Many would agree that this (although no crime is involved) is just the invaluable service which "Raymond" has rendered. The book insists that attention should be given to the subject dealt with, like that exasperating advertisement which points an impolite finger in your face and will not be ignored. The result has been curious, a book is fair game—"oh that mine adversary had written a book!") and reviews have appeared in everything, from the "Times" to "Snippy Chips." Spirits and the future life are obviously matters within priestly cognisance, so from many pulpits have come pronouncements pompously dealing with the whole intricate subject. But "who is this that darkeneth counsel by words without knowledge"? In a matter of law we shall listen with respect to the trained barrister, among doctors we shall not hold forth about the technicalities of disease and remedies, but on psychic matters, which are even more illusive and complicated, a host of orators will have no hesitation in offering instruction and rebuke without any real knowledge or experience whatever. It has always been the bane of the Church of Rome that it has been ashamed to say "I don't know." The Church of England has said it too often, but she might say it now with becoming modesty and set herself to learn. The "appeal to antiquity" will not serve in such a matter. "Can there any good thing come out of Nazareth?" proved an unsafe aphorism. "Can there any good thing come out of Spiritualism?" is now being asked, and the wise answer is the same in this case, "Come and see." The people of Berea "searched . . . whether those things were so, therefore many of them believed" (Acts xvii. 11).

PSYCHICAL RESEARCH SOCIETY.—The presidential address was delivered on Thursday, 28th ult., at Steinway Hall, by Professor L. P. Jacks, M.A.

UNION OF EAST AND WEST (INDIAN FESTIVAL HOLIKA).—On Saturday and Tuesday, the 14th and 17th inst., in Lord Leverhulme's garden, "The Hill," there will be presented in English (at 5.30 p.m.), under the direction of Mr. Ben Greet, "Malati and Madhava" (the "Romeo and Juliet" of India). The garden and art collection will be on view from 4.30 to 5.30. Further particulars can be obtained of the hon. organiser, Mr. K. N. Das Gupta, 14, St. Mark's Crescent, N.W. 1.

SPIRITUAL THINGS.—Sir Richard Stapley, presiding on the 30th ult. at the half-yearly meeting of the Commercial Travellers' Benevolent Institution, said that he had recently lost his wife—his beloved partner for over fifty years—and he had written a little memorial booklet which he would be pleased to present to commercial travellers who would care to read it. It would be well if they were all a little more interested in spiritual things, the appreciation of which might be more latent in some people than in others. They wanted to bring humanity into closer touch with spiritual life.—"Star."

#### IN LIGHTER VEIN.

A SATIRE OF THE LETTER-BOX.

BY THE EDITOR.

A little nonsense now and then  
Is relished by the wisest men.

We have been urged more than once to give some account of the extraordinary letters which occasionally reach us. We have forborne, because LIGHT is far from unique in this respect. Every newspaper has its lunatic correspondents, and from a long experience on the Press we can testify that there are not more "cranks" in our subject than in many others. But it occurred to us that we might carry out the idea in another form. We do not claim actually to have received any of the letters published below; they are simply the offspring of humorous fancy. But we do maintain that they are not one whit more ridiculous than some of the letters and arguments directed against our own subject in some of its phases:—

THE SO-CALLED LIQUID AIR: IS IT A DELUSION?

To the Editor of LIGHT.

SIR,—Is it not time to enter a protest against some alleged scientific discoveries—matters which have never been properly proved to the satisfaction of ordinary members of the public? I refer in particular to the much-trumpeted discovery of "liquid air." Now, sir, I have never seen such a thing, nor have I met any person who has. Some years ago, according to the newspapers, some "demonstrations" were given of its reality, but my recollection is that only a favoured few were able to attend them, and I have reason to believe that the circumstances were such as not to exclude the idea of collective hallucination or even "fake." And it is a highly significant thing that nothing has been heard of the matter for a long time. Probably some flimsy excuse will be given for this, such as that the conditions to-day are not favourable for such "demonstrations," and we all know what that means. Now I have learned a little science. I know that air consists of oxygen and nitrogen, and another element, the name of which has, for the moment, escaped me. And I know that water is composed of two parts of hydrogen and one of oxygen—H<sub>2</sub>O was the formula, when I was a boy (now very many years ago). Let us apply the sturdy common sense of the past (nowadays so rare) to this question, and ask whether such a thing as liquefied air is possible. If there is liquid air at all what else can it be but *water*? A little jugglery with retorts, &c., some scientific hocus-pocus to distract the attention of the onlookers, and a concealed vessel containing a little water to produce at the proper moment, and there, in my opinion, you have the whole trick. It ought not to deceive a child, but it appears to have imposed on many otherwise intelligent people. The mischief of it is that it may easily mislead the imagination of the young student, and even subvert the whole reasoning faculty. *Verb. sap.*—Yours, &c.,

SOLOMON WISEACRE.

THE DANGERS OF WIRELESS TELEGRAPHY.

To the Editor of LIGHT.

SIR,—Will you permit a woman who, although not learned, has the welfare of her fellow creatures at heart to call attention to the dangers of what is known as *wireless telegraphy*? Personally as one who lives a secluded life, "far," as Gray so beautifully says, "from the madding crowd's ignoble strife," I have never seen any wireless telegraphy done, nor have I ever met anybody who has, but still there seems little doubt that there is such a thing, if one is to believe the newspapers, which are not *always* reliable, of course. But what strikes me is the horrible purposes to which this scientific invention is put. I read that by its aid information is furnished to the enemies of this country, and that by its truly demoniacal agency they have been able to carry out many of their nefarious purposes. Sir, is it



not possible to have it *put down*? I was talking the other day to a pious but intelligent labourer, who occasionally helps to cultivate my little plot of land, and he expressed the opinion that it was all the work of the devil, and quoted very beautifully the wonderful text (Ephesians ii. 2) about the "Prince of the power of the air," which seems to me to have a *direct bearing* on the subject, for does not wireless telegraphy *go through the air*? I doubt not other texts of Scripture could be found against this soul-destroying invention, which I understand is slaying its thousands.—Yours, &c.,

SOPHONISBA SIMPLE.

P.S.—I have just heard that a man has visited this village who claims to have worked a wireless telegraph. Is it not a *strange thing* that he is known as a man of *immoral* life and *profane* speech?

#### THE FALLACY OF GEOMETRY.

To the Editor of LIGHT.

SIR,—It is high time that we overhauled some of our boasted ideas of what constitutes exact science, even though it may mean getting rid of things mistakenly supposed to be hallowed by antiquity. When I was a boy I spent many weary hours and earned many a headache by having to learn the problems and theorems of Euclid, whom I now perceive to be a dreary impostor, who passed off totally imaginary things as realities. He talks of a point as that which has no magnitude but only position. Sir, how can there be such a thing? It is a pure figment. And now, after centuries of blundering we arrive at a realisation of the fact that there can be no such things as a perfectly straight line or an exactly drawn circle. One can only marvel at the dullness of one's fellow creatures which has permitted such a delusion as geometry to flourish so long.—Yours, &c.,

REFORMER.

#### ARE TELEPHONES FORBIDDEN BY THE BIBLE?

To the Editor of LIGHT.

SIR,—If it were not for fear of trenching on your restricted space I could prove conclusively, not only from the Bible but also from statistics which I have carefully prepared, that the telephone is one of the most pernicious agencies ever devised by Satan for the destruction of souls. Look at Isaiah xxviii. 17, "Judgment also will I lay to the line," and Isaiah xxxiv. 11, tells how amongst the judgments to fall on wicked nations is "the line of confusion." How aptly these texts apply to the telephone line! Let your readers also look up their Concordance, under "Speech," "Voice," "Ears" and "Inventions," and see how a little ingenuity will show the iniquity of this modern abomination. I have been told that men of science scoffed at the idea of telephones when it was first mooted. Little they knew of the power of Satan! Sir, I know for a fact that several men have been driven into lunatic asylums owing to the mental strain imposed by constant attention to this diabolical contrivance. And I believe thousands of immoral appointments are made by its nefarious aid. And yet it is sophistically argued that sermons may be heard by its agency. In my opinion no sermon heard through a telephone can be spiritually blessed to its hearers. Let those who would hear sermons go to the sanctuary itself and not rely on such a dubious medium. Sir, I know of a case in my own experience where a telephone tempted a dear young man of my congregation to the first step on the downward path—an invitation to a racecourse meeting came by its means. Need I say more, except to warn your readers with all solemnity against this subtle and seductive snare?—Yours, &c.,

(REV.) BOANERGES MARTEXT.

#### SUPERNORMAL FACULTY DISPROVED.

To the Editor of LIGHT.

SIR,—I entirely disagree with the specious arguments for spirit existence contained in your journal (which I

never read). You claim that these alleged spirits can only be discerned by a special sense which you admit (reluctantly no doubt) is not common. This enables me to confute your conclusions in a few words. If the sense is not common, it is clearly not common sense!—Yours, &c.,

A RATIONALIST.

#### "IS SIR OLIVER LODGE RIGHT?"

This is the title of two articles *pro* and *con*, the first by Sir Arthur Conan Doyle, the second by Mr. Edward Clodd, in the current issue of the "Strand Magazine."

In the course of his remarks affirming the question, Sir A. Conan Doyle expresses his complete agreement with Sir Oliver Lodge's statement of the causes which have led him to a belief in the continuity of life and the possibility of communication, as set out in the June issue of the magazine. And he proceeds:—

If human testimony is capable of establishing anything, then it has absolutely proved the fact of survival. If anyone thinks that I exaggerate, let him before expressing his thought read the following books in the order given: Lodge's "Survival of Man," Hill's "Psychical Investigations," Stead's "After Death," Lodge's "Raymond."

(If we might presume to add anything to this list it would be that admirable work, Deseris' "Psychic Philosophy," and Sir William Barrett's "On the Threshold of the Unseen.")

Sir Arthur then gives an instructive account of his own mental progress as regards psychic evidences, from the time when he was a medical student. It was a slow progress, but every step was assured:—

It took me many years to get as far as telepathy. Many more had passed before I could feel sure about survival and communication. I could have reached conviction much earlier had I used the recognised methods. An astronomer who discards a telescope may expect to be handicapped. I pushed caution to an excess. Since then, however, I have had personal experiences which I will not enter into at present which leave no doubt in my mind.

We are glad to find in the article an expression of view confirmatory of an attitude we have sometimes taken in LIGHT. Sir Arthur does not think it essential that every student of the subject should insist on first-hand experiences, since these may take a lifetime to acquire; he can always "refer to his witnesses and their testimony."

"No," is Mr. Edward Clodd's "emphatic answer" to the question, and his reply is eloquent of the fact that he not only misunderstands the question, but has never made any serious attempt practically to grapple with it. There is in the article a vein of contempt, abuse, and misrepresentation, all quite needless when an advocate for any side of a contested matter has a strong case, and all in very bad taste when the opposing side is supported by men who are at least his own equals in intelligence and experience. But we may deal more definitely with Mr. Clodd's arguments next week.

"Do you know what it is," said M. de Lammenais on one occasion to his pupils, "which makes man the most suffering of all creatures? It is that he has one foot in the finite and the other in the infinite, and that he is torn asunder not by four horses, as in the horrible old times, but between two worlds."—HAROLD BEBBIE.

WHOEVER attempts to go behind phenomena and postulate a First Cause, whether we denominate that Cause The One, like Plotinus, or The Good, like Plato, or The Absolute, like Herbert Spencer, is manifestly passing into realms of thought with which the human mind is not competent to deal. It stands to reason, indeed, that the finite mind cannot comprehend the infinite, and logic, therefore, inevitably fails us. . . . But there is in truth another side to this most recondite problem. Though logic cannot fathom it, and though the finite cannot comprehend the infinite, yet the infinite spirit may contact infinity. In other words, the infinite in man—that is, the divine spark, which is part and parcel of infinity, may realise the infinite within itself, not, indeed, by any logical process, but by the immediate experience implicit in spiritual union. Hence the possibility of that form of mystical ecstasy which has been denominated cosmic consciousness.—R. SHIRLEY in "The Occult Review."



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## Light:

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### CRITICS IN GENERAL.

It was said of the Bourbons that they forgot nothing and learned nothing. The remark will apply in no small degree to some of the critics of Spiritualism, especially the ecclesiastical variety. Their memory for ancient formularies and the minutiae of the Law and the Prophets is extensive, but it is counterbalanced by an apparent inability to think originally or even consecutively. Of course, when we come to bed-rock, it is a question of certain facts. It is useless to argue against facts, and that reflection alone would be sufficient to decide our attitude in the matter. But we are willing to carry the matter a stage beyond this by not only standing by our facts but also showing how they are related to human life, and how they confirm the so-called supernatural stories of all the ages. They give the scientific stamp to the miracles of Scripture, whereupon certain bishops, priests and deacons are up in arms. They open up illimitable regions of Nature for scientific exploration, which makes certain scientists very angry indeed. It is a droll world.

Before us as we write are several attacks, some courteous and reasoned, others coarse and scurrilous, and it is suggested that we shall reply to them. Several are unworthy of serious attention, but we can deal in a general way with certain arguments which are offered in a more or less thoughtful and earnest spirit.

First, we may take the objection (it is very old ground) that having Divine revelation the Church is in no need of such aid as Psychic Science may afford. And, furthermore, that there is no warrant in the teachings of Jesus Christ for the investigations into psychic faculty now being carried on.

A few simple considerations will suffice to demolish the whole fabric of such reasoning as is put forward in these hostile arguments. In the first place, psychical research is a branch of scientific activity, and its discoveries are scientific facts. If the sceptic doubts this, we need direct him to one book alone, "The Reality of Psychic Phenomena," by Dr. W. J. Crawford. We can refer him to others if that is insufficient. Jesus Christ made no deliverances on the subject of America, leaving it to be discovered by Columbus; He had nothing to say about Astronomy; He was quite mute on the subject of Radium and the Ether. From our own study of the history of Christ and His teachings—as set out very imperfectly in records that have obviously been the subject of much garbling by the transcribers and translators through whose hands they passed—

we can only gather that He dealt with life from its inner or spiritual side. He taught an ethic—the most perfect that has ever been presented to the race. Everywhere we find His appeal to the deeper side of the human consciousness. It was divinely scientific, recognising that all the external circumstances of life sprang from within. He taught that if the inner man was true and pure even outward circumstance would reflect that truth and purity. In that great ideal we see the Universal Solvent for all the crime and sadness, all the squalid problems, that afflict life to-day. His modern followers, our critical friends amongst them, are rather inclined to tinker at the difficulties from the outside. Let us take one instance. The author of a newly issued pamphlet, entitled "Religion After the War," is evidently distressed by the fear "that the religious life with its Christ love, its self-sacrificing labours and profound spiritual impulses," may suffer from undue devotion to "the gibberings of trance mediums, the revelations of clairvoyants, the miracles of so-called healers . . . and all that may be called the hurly-burly of Spiritualism as distinct from the progress of the soul." Our author (we see it is a lady) need be under no apprehensions on that point. We have heard Churchmen complain of inane sermons by callow curates, of gabbled prayers, of lifeless rites, and other evidences of an unworthy ministry, but we do not imagine that the religious life will suffer by one state of things more than by the other. It will proceed in spite of both if it is deeply rooted. If it is capable of suffering from sensationalism and phenomena-hunting in Spiritualism, it may equally suffer by formalism and insincerity in its regular sanctuaries. The pamphleteer is, indeed, imagining and foisting upon us a state of affairs to which we are strongly opposed as herself. It is because we are able daily to contemplate the spectacle of lives enriched and strengthened by the knowledge that their faith in the reality of an Unseen World is being confirmed by scientific and practical inquiry that we can regard with composure the criticism which comes from those who think that somehow religion is endangered by that inquiry. Let us reduce the proposition to its simplest terms. Can a Spiritualistic séance be mean and demoralising? Yes, if the people taking part in it are mean and demoralised. Can it be holy and uplifting? Yes, if the people concerned are spiritually awakened and developed.

The fact is, our censors are constantly running their heads against a position with which we have dealt in these columns over and over again. Let us say once more that in arraigning any of its institutions or customs humanity is in effect arraigning itself. There is something that would be droll if it were not so painful in the diatribes which are uttered against the "undignified" nature of certain aspects of Spiritualism. There are outcries against squalid and trivial revelations. As we read them we think of the horrible conditions that surround birth, death, and all the wonderful sanctities of life in the festering slums and poverty-stricken areas of our great cities, of the one-roomed tenements, "the crowded couch of incest in the warrens of the poor," the economic conditions that rob life on every hand of beauty, purity and dignity, and the countless trivialities on which men and women drive away their lives. Are we who are responsible for such things to complain that their unholy reflections are apparent in every department of life? Who is responsible for the foulness and the folly, the imbecility, the triviality, the degradation, to which the eyes of the critic are conveniently blind unless some of the results crop out in connection with a subject against which he is anxious to hurl accusations? It is the man and not the thing



which is at fault—the workman, not the tools with which he works. There is no moral degradation in psychical inquiry, but there may be a great deal of moral degradation in some of those who undertake it. Religion is not to blame; Science is not to blame; neither Spiritualism nor Materialism in themselves are really guilty. But man is very guilty indeed. The things are what he has made of them. If his life is a mixture of triviality and tragedy, and his death a gloomy horror, and if, as a consequence, its reflections from “the other side” are something disappointing, who is to blame? Not Life and Death, which, even with all they contain of human misdirection and folly, are still full of things beautiful and dignified.

Nevertheless the authors of some of the criticisms before us say many things with which we are in profound agreement. They call for dignity, heroism, faith, courage, all noble things, in our attitude towards the problem of a life after death. Where we differ from them is in demanding these things in life as a whole, and not in one single department of it. When Spiritualism is investigated by those who are intelligent and scientific, its intelligent and scientific aspects never fail to present themselves; when spirit communion is practised by those who are “pure in heart and sound in head,” the effects are divine and beautiful. In short, those results are always exactly proportioned to the mental and spiritual quality of those immediately concerned. This may not be a flattering reflection to some who have casually “dipped into” the subject in a shallow, perfunctory, or trivial way. But so it is.

One word in conclusion. Our lady critic quotes that weary old story of the “witch” (the Bible says “woman”) of Endor. But if one is quoting a scriptural canon against the beliefs or practices of one’s fellow-citizens, it is but common justice to quote the whole of it. Has she forgotten the memorable incident of Saul, who, when seeking his father’s lost asses, went to the prophet (who “was before-time called a seer”) in order to enlist the aid of his supernatural faculty? Does she remember that Saul took with him a present by way of fee? Does she recall that the prophet not only told him of the safety of the lost animals, but, gazing into futurity, predicted that he would be King of Israel? And is there anything to show that this was forbidden? It is a small point in comparison with the vast issues involved in the whole question. But our critic appeals to the Bible and we abide by the test, although if the Bible proclaimed the world to be flat, or the whole habitable earth to consist of Palestine and the contiguous countries, we should not feel in the slightest degree bound to respect its findings. The Bible remarks in one place that God is a “man of war” (Exodus xv. 3). We don’t believe it. Do any of the Bibliolaters who pelt us with disjointed fragments of Scripture believe it? If not, the conclusion is obvious.

#### ADVERTISEMENT COMPENSATION FUND.

We have no more donations to record since that acknowledged last week. The amount subscribed is now in the neighbourhood of £145, which would go far to compensate for the surrender of the advertising pages, but unhappily the difficulties are not confined to these. The continually mounting cost of labour and material makes it necessary to continue the appeal in order that we may avoid having to raise the price of LIGHT.

TRUE bravery is shown by performing without witnesses what one might be capable of doing before all the world.

THE “subliminal” has now taken the Devil’s place; it is a useful word for the covering of our ignorance.—“Psychical Investigations,” by J. ARTHUR HILL.

## PSYCHIC PHENOMENA AND CONJURING.

BY REGINALD B. SPAN.

The article by the Rev. Charles Tweedale on “The Late Mr. Maskelyne and Physical Phenomena” (p. 183) reminds me of striking incidents which I witnessed many years ago on the stage of the great Opera House in Denver, Colorado, U.S.A., before an immense audience, and which I am sure even such an expert and eminent conjurer as Mr. Maskelyne could not have successfully imitated with his arts.

The occasion was an exhibition by Madame Anna Eva Fay of her *psychic* powers. Madame Fay, as some may remember, was known as a “Mahatma,” and claimed that her feats were performed by occult powers, and not by conjuring and trickery. Of the genuineness of those phenomena I was quite convinced by careful investigation and reasoning, and I have never altered the opinion I then formed. Madame Fay was a fragile, graceful, refined-looking little woman, with a spirituelle, sensitive face, and tiny hands and feet. She resembled a fairy more than a human being—in which respect her name was most appropriate. Many remarkable feats were performed which left the audience silent with amazement. The incident which impressed me most happened thus: A “cabinet” formed of rods, poles, and heavy curtains was constructed in the centre of the stage. The investigating committee, composed of well-known Denver citizens (doctors, lawyers, and others)—having carefully examined the floor to assure themselves and the audience that there were no trap-doors, and being convinced that there were not at that part—sat in a semi-circle around the cabinet so that no one could possibly enter without being seen by them. A chair and some musical instruments were placed within (as is frequently done at Spiritualist séances when materialisation is expected) and the curtains were drawn, those present on the stage having first quite satisfied themselves that there was no one concealed in the curtains, and that the place was absolutely empty. In a minute or so sounds were heard within—the curtains began to sway—notes were struck on the zither, the concertina was heard emitting a tune which sounded like “Home, Sweet Home,” and then hands appeared through slits in the curtains and waved to the audience. The hands increased in number and were of various shapes and sizes—big masculine hands, delicate tapering lady’s hands, and those of children. They were living hands, not imitations in wax.

The great audience, mostly sceptics, looked on with breathless interest. Flowers of various kinds, carnations, roses, lilies, &c., were then passed through the curtains on to the stage in the full light and were thrown to the people in the front seats.

The spectators, knowing that there could not possibly be a human being within the cabinet, were struck with amazement. No one said a word. Suddenly in the rapt stillness a man at the back of the house sprang to his feet, evidently very excited. “That’s all fraud!” he shouted. “I don’t believe in spirits, there are no such things! You can’t fool me!”

There were cries of “Sit down,” “Shut up,” “Turn him out,” and Madame Fay’s manager came forward to the footlights and asked him not to interrupt. The man was obdurate, and became insolent and offensive in his language. He was pulled down to his seat and threatened with expulsion. In the meantime, the phenomena in the cabinet had ceased. One of the persons on the stage pulled back the curtains, revealing nothing within but the chair, musical instruments, and some flowers. The manager then explained to the audience that there was no fraud or trickery whatever in the proceedings; that it was a genuine exhibition of powers which were unknown to the great majority of human beings. The interrupter at the back of the hall then exclaimed, “You daren’t let me go in there while that mummery’s going on”; to which the manager replied that he was quite welcome to do so, but that if anything happened to him they were not to be responsible, and he must take the consequences. On that condition only was he allowed to enter the cabinet. He took his seat on the chair, and the curtains were drawn together.

The spectators awaited the promised exposure in dead silence—a silence that could be felt. For a minute or more



nothing occurred—then the curtains began to sway and exclamations came from the man inside. Suddenly shrieks and shouts of terror rang out and there was evidently a violent struggle going on. "Help, help!" yelled the man—"they're killing me! Let me out—help, help!" The chair could be heard rocking about, and then came down with a crash, and out sprang the man—dragging down one of the curtains. His coat had been literally torn from his back, his collar was crumpled, and his shirt sleeves were torn. He gave a wild yell of terror and, before anyone could stop him, made a rush and a flying leap over the footlights, landing (fortunately) on an open space on the floor below, where he stumbled to his knees, but in an instant picked himself up and flew down the centre aisle like one possessed and out at the first door of exit, leaving his coat, hat and stick behind. His face was distorted with terror. What he experienced was never known.

One curious feat with which Madame Fay greatly puzzled her audience was as follows: She borrowed a handkerchief from one of the spectators, tied a knot in one corner, threw the handkerchief down on the floor at one end of the stage then taking up her position at the other end she called the handkerchief to her, whereupon it rose up on end and moved across the stage to her. Anyone could thoroughly examine the handkerchief previous to its movements. I was one of those who did so, and the handkerchief started to jump across the stage soon after leaving my hands when no one else was near, and I can vouch for the fact that it was not attached to Madame Fay by horsehair, wire, or in any other way.

This feat, I noticed, seemed to exhaust Madame Fay as if some great mental effort had been made during its operation.

One personal experience I had on this occasion (I have previously recorded it in my little book "Things That Have Happened," Theosophical Publishing Society, Woburn Place) may briefly be alluded to here. I was a complete stranger in America, having only arrived a fortnight before, and no one knew my name. In the Opera House I wrote down a question on a piece of paper and folded it up. It was quite impossible that anyone could have seen it and the paper never left my possession for an instant. Madame Fay was blindfolded on the platform. She gave my full name—both Christian names and surname—told what I had written on the paper and gave a reply to the question. The reply was rather vague, but that did not much matter, considering the rest of the feat, which was marvellous. What a pity some great psychic cannot arise in London and give exhibitions to thousands from a public platform, and thus convince the people of the close proximity of spiritual beings and powers.

#### A GENERATION AGO.

(FROM "LIGHT" OF JULY 9TH, 1887.)

Mr. Balfour Stewart, in his last address as President of the Society for Psychical Research, has stated our position on the whole fairly, although not fully. "Those who are known as Spiritualists," he says, "maintain two things. They assert, in the first place, the existence of certain phenomena, while in the second place they maintain that the simplest and most natural, if not indeed the only, legitimate explanation of these involves the existence of spirits which are permitted on certain occasions to hold intercourse with man."

"I need not say," continues Professor Stewart, "that many of us believe in the existence of other intelligent beings besides man, unseen by us as a rule, and in all probability superior to us in mental rank. Many, too, believe that the denizens of the spiritual world are not indifferent to our welfare, and that we frequently receive aid from them in crises of our mortal life."

—From an address by Mr. C. E. CASSAL.

TRANSITION OF MRS. MORELL THEOBALD.—We have to record the decease in her 81st year of Mrs. Ellen Theobald, widow of the late Morell Theobald and youngest daughter of the late Edward Miall, M.P. Mr. Morell Theobald was one of the founders of the London Spiritualist Alliance and its first secretary.

#### THE CHANGING WORLD.

It is well known that great art and great literature, as well as scientific inventions, were achieved during the time that Europe was in the throes of the Napoleonic wars. It almost seems as though great wars were favourable to the development of the arts of peace, a paradox which may be accounted for by the tendency of the human mind to strong reactions due to the psychic impulses set up by the strong stimulus of war-like passions. Peace may easily mean stagnation where there are no fine ideals and no strongly wrought national character to keep the spirit of a community alert and vigorous.

It is much the same to-day. Under the surface many splendid things are coming into life. In time of peace there might not be born at all or could only emerge with much pain and travail. But the earthquake of war has broken up the old hard soil, and they can push their way to the surface. What we know as psychic science is one of these things, and indubitably the greatest. But even to-day the revelation of a world of Nature and Humanity beyond the Nature and Humanity known to the five senses is too mighty a thing to be born in any easy fashion. This is no mechanical discovery, no side-issue of science, no advent of a new system of philosophy. It represents a whole well-head of new sciences and new philosophies—and incidentally the overthrow of many old ones—and its emergence, even though accelerated by a world-catastrophe, will be slow as befits its greatness. But progress being cumulative a few years will see as much advance as a century or two of the past. The time is not yet ripe, but it is ripening fast.

It is a new light in a world which was rapidly being overshadowed by "the darkness of the gods"—the old gods. But it comes gradually, not like a tropic day-dawn flashing suddenly out of the dark and shadow. Gradually it comes, almost imperceptibly—here and there a mind catching the radiance and reflecting it. Light in "golden pencils" streaming through nooks and crannies of cloud until, before the world is well aware of the change, it will be fairly among us. Though the ideals, points of view will have changed so slowly that the complete metamorphosis will have been accomplished almost before the change will have been recognised by the general mind.

But the clear-eyed watchers and thinkers, full of faith and patience, will have marked the changes. They have noted many of them already, observing the transformations that have already been accomplished in the old attitude towards the problems of death and the after-life. Not without meaning has been the growing dissatisfaction with the old unnatural teachings. To-day it has grown into a fierce revolt. "Rather than believe these things," cries the awakened intelligence, "I will believe nothing. Give us blank negation rather than the affirmations of unreason." The intuitions whisper vaguely, but they can give no definite message. And the demand is for plain assurance and scientific certitude. In its apparent absence the passion for decision and directness—which is the outcome of growing thought—prompts the plain, blunt denial. "There is no after-life; death is the end." After which the spiritual pastors and masters begin to lift up their voices concerning the decay of faith and the falling off in church attendance!

Elsewhere the light manifests itself often in strange and refracted forms. There are weird doctrines abroad—Temples of the Mysteries where the truth is set forth under "veils and evasions," with much mingling of ancient forms, and vocabularies that sound strangely to the unaccustomed ear. But the reality is there, waiting for the time of emergence. The quest of the soul has carried many so far from Nature and Reason that their return to "realms of sunshine and sweet air" is not to be accomplished in a moment.

A reasonable idea of a future life as a natural world of natural human beings is only to be attained through many intermediate processes of thought, many provisional theories that at times mistake themselves for final and absolute deliverances. A whole dynasty of "Supreme Wisdoms" and "Great



illuminations" will take successively their seats on the throne before the accession of the sovereign Reason.

Illusion and disillusion follow each other rapidly, but that is part of the process whereby thought is clarified. The old orders change, and the new forms develop and fall gradually into their appointed places. Amid a clash of faiths and doctrines old and new, the Increasing Purpose will come into visible manifestation. The old despairs will give place to a myriad quickening hopes, and the age of faith will be succeeded by an age of vision.

We may mark its coming by the gradual disappearance of complexities. "Truth," said a great sage, "is always simple, while error is compound and generally incomprehensible." The conception of the new world will be that of a world that will appeal to all as a world of law and order and beauty—a higher world but none the less a natural one. "He will not set strange signs in the heavenly places." Meantime we look for no sudden and radical changes. A few relatively small adjustments and the whole view-point will be revolutionised. The great change will be fairly upon us. But it will have come gradually, almost imperceptibly.

D. G.

## IN A PAUSE OF THE BATTLE.

### A SOLDIER'S REFLECTIONS AT THE FRONT.

Our correspondent "M. E.," who has won distinction as a gallant officer in the hottest of the fighting in France, sends us the following communication, which will be read with sympathy and interest, especially his testimony to the consolation and encouragement he has derived from a realisation of the truth of spirit communion:—

It is a Sunday afternoon and the sun is shining with scorching rays, for there are no clouds in the sky and all that shows above the horizon is the captive stationary balloon and the humming aeroplane. The heat seems even to have tired the enemy and I write at the moment undisturbed. It is unusual for us to be so quiet; for days and nights past they have been pockmarking the country behind our trenches with their heavy shells, which dig deep holes and raise clouds of dust that settle on the ground and add to the width of the growing brown patch which marks the deadly area. I am having a rest this afternoon, for we have had strenuous times lately, and a little rest is a prime necessity. There is a gentle warm breeze blowing from the South which wafts the scent of roses to me from a bunch I have on my table in the hut. I got them yesterday. I was making a detour to avoid some very heavy shell fire and came across a cottage garden in which the roses flourished, although the cottage was destroyed and most of the garden with it. Roses have a fascination for me, and I could not resist the temptation to cut a bunch, in spite of an odd shell or two which whirled overhead and came to earth not far away, bursting with a deafening roar. It is the scent of these roses which has started me writing—or rather the reminiscences which it awakens—for some of the happiest séances I have attended were scented with lovely roses. Perhaps it is only imagination, but I am inclined to think that there is psychic power in their sweet scent and rich colour. I have but recently returned from a visit home on leave, and this afternoon I was turning over the many pleasures I had enjoyed, when the scent of the roses reminded me of what I think must rank above all the other pleasures I have known, and that was a private séance I once had with Mrs. Roberts Johnson, the "direct voice" medium. She had heard that I was home for a few days, and immediately invited me to visit her and her family at her own home, as we are all old friends. I do not intend to give a detailed account of the sitting, although as is my custom I made notes of all that took place at the time. I would rather speak of it from the point of view of the happiness such little meetings can give to one who long ago became a Spiritualist. I am a Spiritualist because of the absolute proofs I have gained, and it seems almost incredible that persons like myself should be classed as simpletons and fools, and those who are able to give us the great happiness of the séance room as rogues and vagabonds. Sometimes I feel wrathful about it, and then again I reflect that we can afford to be charitable, for is not our knowledge a real strength to us? I have been up in the front line of this great battlefield for over two years and six months, living and working in an atmosphere which is so impregnated with the desires of men all bent on destroying each his enemy, that the tranquil peace of the séance room appears like a dream in the distance. I am not psychic myself, and therefore do not hear or see as some

who are more fortunately endowed, but I am able to live and look forward to the future with a sure and certain knowledge of the next state of existence, and I have the satisfaction of knowing that strong spirit friends are always at hand to help me here if I call, and they can and do help. It was eleven months since I last met my spirit friends in the séance room, and I looked forward to sitting with Mrs. Johnson again with more eagerness than can easily be described in words, and I was not disappointed. All the conversation was of a personal and private nature that would not be of interest to any but members and friends of the family. My brother came and spoke at length, making reference to matters which showed that he closely followed my fortunes, which added refreshing proof that he was the human personality he represented himself to be. Not that such further proof is necessary to me, but it adds pleasure to the sitting and gives an increased confidence in the medium. I wonder if those who believe in this great truth, but have not been so fortunate as to sit with a "direct voice" medium, can imagine the pleasure and happiness of comfortably chatting to your dear unseen friends, whilst they may stand and pat you on the shoulder to impress you with their words, much as an old family doctor might do, and especially when the sitter has been cut off from home-life and friends for thirty long months. A shell has just arrived and broken the quietude. I am reminded once more that there is a grim and ghastly war, that all my energies are to be directed towards the destruction of men and material. . . . Another has arrived, and dust is filling the air; my train of quiet thought is broken, but nothing makes me forget that my spirit friends are real and certain.

And now I must cease; shells are coming over thick and fast.

### THE MEMOIRS OF COUNT MIJATOVICH.

The many friends of Count Mijatovich will be gratified to learn that his long-expected volume is now published (Cassell & Co., Ltd., 16s. net). It is a book of many-sided interest. We have here the recollections of a man who has held some of the highest diplomatic positions at the Courts of Europe, and who for over a generation was "at the hub of events." The author has contrived to make even his political reminiscences attractive, garnished as they are with anecdotes, and throwing rare sidelights on some notable characters in modern history. Then, of course, we have much of the essential truth about Serbia and the Serbians, and nowadays this is of poignant interest to all who study the human aspect of things. On the psychic side we have some of the author's views on Spiritualism—as everybody knows, he is a staunch Spiritualist—and we read of the séance which converted him to a belief in the subject, to which there are various references, such, for instance, as in the Count's conversations with "Carmen Sylva," Queen Elizabeth of Roumania, whose mother, the Princess of Wied, had rare psychic powers, the Queen being herself a firm believer. But the book is too important to be dismissed with a brief notice, and we shall return to it again.

### THE FUTURE OF TELEPATHY.

In the course of an interesting address at Caxton Hall to certificated teachers of shorthand (reported in a recent issue of "Pitman's Journal"), Dr. Ellis T. Powell, alluding to the phenomena of telepathy, expressed his conviction that during the lifetime of at all events the younger members of his audience, telepathic messages would begin to be a recognised and normal mode of communication, creating no greater surprise than hypnotism or wireless telegraphy, although at one time these were considered almost terrifying prodigies of human achievement. He ventured the forecast that within a generation children would be taught, as part of the regular curriculum, the practice of transmitting simple signs, figures, and messages from one mind to another, without regard to distance. The utilisation of the telepathic faculty, for the transmission of messages of affection and sympathy between minds in close affinity with each other, was a matter of present experience, destined to immense expansion in the near future. The faculty would be equally useful in business. . . . If every one of us could flash his thoughts into the brain of another individual, to whom he desired to convey them, how colossal would be the gain in facility and celerity of business! The speaker elucidated his arguments by drawing on the blackboard actual examples of the transmission of signs telepathically from one mind to another, the instances being taken from Myers's "Human Personality." "I fancy," he said, "that in the comparatively near future our business correspondence is going to be largely conducted by the transmission of the shorthand note from mind to mind. The shorthand clerk will be a trained telepathist."



## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

## A Question for Father Bernard Vaughan.

SIR,—I should like to put a case to the Rev. Father Vaughan, S.J. A few years ago my mother and her maid were staying in the Sidmouth Convent. The maid mislaid a 10s. postal order. One of the Sisters enjoined her to devote 2s. 6d. at the shrine of St. Anthony of Padua, who, it appears, is specially interested in the recovery of lost articles. Other Sisters corroborated the effectiveness of prayers to this saint.

Now, I should like to ask, Would the Rev. Father assert that the intervention is genuine or illusory? If genuine, why is the interest of canonised sanctity in lost property to be treated with reverence and that of more recently deceased persons with contempt? And if illusory, what about the half-crown? Or does "the communion of saints" apply only to the canonised? Have they special dispensations?—Yours, &c.,

V. C. D.

N.B.—The lost order was found without St. Anthony's assistance. It had slipped under the lining of a drawer.

## A Testimony.

SIR,—This excerpt from a private letter may interest your readers as a tribute to the beneficent influence of a belief in Spiritualism:—

"I was for ten years in a regular school of psychic intercourse, speaking to those freed and discarnate, just as I speak to you or anyone near me, on the earth plane. The medium through whom the communications came was generally in a complete trance, and had no idea after she woke of what had been given. I did not induce the trance, it was induced from the other side. I was at first very reluctant to enter upon this intercourse for reasons too long to explain, but I was forced into it in order (as I was told) to be trained for my next incarnation, in which heavy responsibilities will be mine. I therefore submitted to a training which at times was most severe, often very irritating, sometimes even terrifying. For six years now all this has ceased, and looking back I can see that it has had a great influence on my character. It has made me more patient, quite fearless, less prone to judge others, and still more generous than I was before towards the lower souls, our younger brethren, and those we call the lower classes. It has also given me insight, and therefore a complete and happy trust in God's wisdom and goodness. I know that every trial we have is sent for some reason, not always to be found in this our present life, but in one of our past existences from which our individuality is evolved. Could we but teach the perplexed and the discontented the theory of re-incarnation and retribution, how much we might save them in loss of time and happiness!"

This, perhaps, may be placed on the scales to counterbalance the far more common opinion held by the specifically uninstructed, that a belief in Spiritualism is so often detrimental.—Yours, &c.,

PAMELA GLENCONNER.

34, Queen Anne's Gate, S.W. 1.

## Some Hints to Inquirers.

SIR,—As your paper is read both by mediums and sitters, will you allow me to ask those readers whether they think that the following hints might be useful to those who are about to consult a medium for the first time?

I feel sure you will agree that careful preparation on the part of a sitter is becoming increasingly necessary in the interests of the mediums, who undergo a great deal of unnecessary strain and distress from being brought into contact with sitters who have not understood how to make even the most elementary preparation in their own minds for the interview. I shall be glad to have an expression of opinion on this matter from mediums, and if they approve of my suggestions, I would send them some printed copies of the "Hints" to be enclosed when making appointments with new sitters, or read in the waiting-room.—Yours, &c.,

EDITH F. COOPER.

The Firs,  
Redhill, Surrey.

## SUGGESTIONS TO THOSE ABOUT TO CONSULT A MEDIUM FOR THE FIRST TIME.

1. Excessive grief on the part of the sitter may make it impossible for the departed friend to communicate at all, as it creates an atmosphere which he cannot enter without injury or disturbance to himself. Uncontrolled emotion, or too intense desire for communication, may also prove a hindrance.

2. The sitter should speak beforehand (mentally or aloud) to the departed friend, explaining to him that an appointment has been made with a medium to give him an opportunity of communicating if he is allowed, and if he himself desires it.

3. When the medium gives descriptions of the appearance of various persons, the sitter should listen attentively, and answer carefully any questions that the medium may ask as to recognition of descriptions, &c., giving, however, as little information as possible, lest it spoil what would have been evidential matter later on, which the communicator would regret. The sitter should take accurate notes of all that is said by himself and the medium, and verify every point, where it is possible, either at the time or later.

4. If the sitter is sceptical on the subject of communication, or even hostile to the idea, he should be willing to lay aside his scepticism or hostility during the time of the sitting, as such an attitude affects the medium, and renders communication difficult or impossible.

5. Test questions to establish proof of identity are generally found to be inadvisable, and sitters are advised to keep their minds open, alert, passive and calm. The best conditions are ensured by quiet, affectionate thought directed towards the departed friend, and by the resolute suppression of selfish thoughts and desires.

6. When sitting with a trance medium, the sitter should be careful to leave him undisturbed (by talking or agitation) whilst entering or leaving the trance condition. An attitude of quiet, restful consideration for the medium's welfare during this process is the best help that the sitter can give.

## PRESS CUTTINGS.

## THE VISION OF MRS. MACQUOID.

The death of Mrs. Katharine Macquoid, the veteran novelist, at the great age of 93, severs another of the few remaining links with the Victorian past. A contemporary of George Eliot's, Mrs. Macquoid used to tell how she once saw the famous writer in a vision. When George Eliot went to live at Chelsea Mrs. Macquoid proposed to go and call on her. But before she could do so a remarkable and tragic thing happened. One night Mrs. Macquoid awoke suddenly, and saw the figure of George Eliot standing between the bed and the wall. The apparition was distinct and unmistakable. On the following evening Mrs. Macquoid learnt of George Eliot's death.—"Daily Chronicle."

## A STRANGE COINCIDENCE.

A curious event occurred in Sir Hugh Evan Thomas's flagship at the battle of Jutland. A large model of herself in the officers' quarters was struck by five splinters from the first German shell that hit the ship. It is an almost incredible coincidence, but it is true, that subsequently every single one of the five wounds on the model was reproduced in the same position in the ship by the enemy's fire.—"Daily Mail."

## THE LATE LORD DEWAR.

I met Lord Dewar a few days before his sudden and unexpected death, of which his appearance gave no sign. I suppose I may record the coincidence that his talk was entirely, and even passionately, on the subject of communication between the living and dead, and that he insisted, not merely as a believer, but as a lawyer judging evidence, that Sir Oliver Lodge's "Raymond" had given this faith of his a new and strong foundation. We half-arranged to discuss the thing further, and for me to put my scepticism before him and to hear his criticism of its evidential value. His faith may be confirmed and my doubts resolved, or an eternal shadow may lie on both. But at the time I thought his interest marked enough to be strange; and I think it a little stranger now.—From Notes by "A Wayfarer," in the "Nation."



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

Speaking at Brompton Oratory lately, Father Vaughan is reported to have said that "the population was thinning through volitional sterility, and they had learned from Malthusian doctrines the trick of checking and thwarting God." If we could imagine the existence of such a God as some of our modern theologians present for our instruction, we could also imagine Him praying to be saved from His priests. Putting aside the Prussian conception of the Deity so frequently depicted by the homicidal maniac who as German Kaiser dispenses religious encouragement to his subjects, we have placed before us the idea of a Creator in whose Universe devils rage uncontrolled, and of human doctrines which can supply the "trick of checking and thwarting God." It is a terrible satire on certain modern theologies that their conceptions of the Deity are inferior to those of some of the ancient philosophers contemptuously described as heathen. For ourselves we repudiate notions so dishonouring to God as that He can be checked or thwarted by any of His creatures. No casuistry can reconcile us to such ideas. We see every day Man baulking and over-reaching himself, but our conception of the Creator is that of a Being without whose power neither man nor "devil" could exist for a single instant. This may be heresy from the standpoint of certain ecclesiastics. So be it. We have heard it said that Religion is above Reason, and there is much to be said for that statement. But some forms of religion cannot reconcile themselves to intelligent minds by such an explanation. They are not above Reason—they are below it.

Our psychic science vividly illustrates the truth of many items of moral philosophy that would be mere platitudes without it. We know how inimical the presence of dull, self-absorbed, unimaginative people is to the best results of any circle for spirit communion and how helpful is the presence of warm-hearted, sympathetic people with their abounding "personal magnetism." And we know how this enforces the teaching that the most effective life is that which manifests outside the personal self and which lives in and through the life of others. Mr. Arnold Bennett has been discoursing on the theme lately, at the expense of "the dull man" who, he says, "works evil." The completely dull man, he tells us, has no imagination, as he "cannot put himself in someone else's place." What is amiss with the dull man? Lack of spirit, we should say, for spirit to us is inseparable from the idea of life. Our very habits of thought and customs of speech illustrate

the idea. We speak of "spirited" and "spiritless," and in a hundred ways the idea comes to the surface. Dullness and deadness are near akin, and vitality and vivacity are closely allied. If there is a Devil he must be a very dull fellow. From the pictures we get of him from our "religious" critics we are inclined to regard him as a peculiarly solemn and humourless personage. He behaves in so absurd a fashion. If he has any mirth it must be of the hollowest kind. He has no true fellowship with love, light or laughter. They belong to the spiritual order. The dull man may not "work evil," but he is the unconscious occasion of a good deal of it.

\* \* \* \*

The other day we referred to that moss-grown argument against psychical experiment based on the story of the "Witch" of Endor, and we pointed the objector to the story of Saul and his visit to Samuel the prophet, to discover the whereabouts of some missing asses. One case is as valid as the other. It is a wearisome business this of answering objectors who quote passages from the Bible wrenched from their general context. Next to their perverse ingenuity in this direction are their disingenuous methods of evading difficult positions. We once referred in a discussion with a "Bibliolater" to the statement (Judges i. 19) that "the Lord could not drive out the inhabitants of the valley because they had chariots of iron." He at first denied that the Bible contained any such passage, but on its being shown to him, he was at once ready with the explanation that the Lord only worked through human agencies. Then we had to ask whether it was human agency that threw down the walls of Jericho and made the sun stand still for Joshua. People like this seem to suffer from a kind of arrested development. They put their faith in some external form of proof, ancient and arbitrary in character, and their minds at once begin to ossify. The Universe abounds in living evidences of its essential Divinity, a fact of which they would at once become conscious if they were not hypnotised by the idea of historical traditions and ancient documents. If there are any valid objections to psychic phenomena they will not be found in ancient writings, but in living facts. And as far as the facts go, they are with us. The Chinese used to make tremendous noises with horns and gongs to frighten away an eclipse of the moon. And the attitude of some of our opponents has a strong resemblance to that proceeding.

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No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice.—JEREMY TAYLOR.



## A GENERATION AGO.

(FROM "LIGHT" OF JULY 16TH, 1887.)

"No ghosts even in America" is our sensational "Pall Mall Gazette's" way of announcing that the Seybert Commission has provisionally reported as I had foreseen. We shall find when a few more such experiments have failed, as they most likely will in all cases, so long as the Committee is made up of such materials as they hitherto have been, that this examination by commission is sheer waste of time. It is most easy for a body of prejudiced and dogmatic men so to arrange an investigation as effectually to preclude the occurrence of any phenomena. It is, I may add, a very difficult thing for even those who are open-minded and desirous of arriving at the truth to get phenomena to command, or perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out.

But if there are "no ghosts even in America," will not the "Pall Mall" look nearer home? What is this that I read in its columns? Where did that voice come from, if not from a ghost? And if (as I suppose) the "Pall Mall" would call the whole thing a piece of hallucination, what about the sensational headline!

"THE VOICE OF THE DEAD.—On Wednesday last week the body of a young man, who had lived with his parents at Stroud, was taken from a pond in the neighbourhood, and a verdict of 'Found drowned' was returned at the inquest. On Monday night, at a late hour, the deceased's younger brother arrived at his home with his clothes wet through, and told his mother that he had thrown himself into the water 'where Harry was drowned,' that when at the bottom of the pond he heard his brother say, 'Go home to mother,' and that he thereupon struggled to the bank and made his way home. Having told this strange story, the young man fainted and was with difficulty restored."

The "Daily Telegraph" (July 5th) had an article on the now fashionable Hypnotism which was full of sound sense. Some of the remarks made by the writer are of the same tenor as those frequently made in *LIGHT*. The following passage contains much that is true, and (I suspect) a good deal that will be new to the readers of the "Telegraph":—

The facts seem to show that there are certain persons strong in body and will who have undoubted influence over other persons who have a corresponding susceptibility. The operator can put his "subjects" to sleep or make them believe anything, and, working upon their passive minds, can banish nervous, hysterical or imaginary ailments. To draw the line between diseases of the mind and diseases of the body is at present apparently beyond the power of our medical men. It is impossible in some cases of hypochondria, hysteria or incipient insanity to decide whether the root of the evil is physical or mental; and in these doubtful cases, lying on the borderland, so to speak, between body and soul, the man who calls to his aid the faith or the imagination of the patient has an advantage over the doctor who relies only upon drugs. We see this in ordinary medical practice. Ladies, for instance, like a medical attendant who has a cheery, confident manner, whose presence in the sick room is a ray of light, who tells them that in a few days they will be all right, and who leaves hope behind him to watch the case. This is a kind of informal mesmerism which has put many a guinea into the pockets of the favourites of the more susceptible sex. We seem here to trace the secret of many so-called miraculous cures in ancient and modern times. A sufferer goes to a sacred shrine, told by priests and others that pilgrimage and prayers and masses and a few draughts of the holy water or a few dips in the holy well will effect a speedy cure. His whole being feels the influence of the excitement, and at the critical hour the nerves, acted upon by the imagination, effect some change, and he departs cured. . . . In that very intellectual city, Boston, there have been of late several results of this kind, called sometimes "mind healing" and sometimes "faith cures." In the New Testament itself it is recorded that "miracles" could not be wrought in a certain place because of the want of faith of the people. Thus the whole history of many miraculous effects, ancient and modern,

religious and medical, from the wonders of old Egypt to the magic of Indian jugglers, from ancient oracles to Paris hypnotism, may possibly be classed under one head—the influence of the mind on the body excited by suggestions from without.

From "Notes by the Way," by "M.A. (Oxon)."

## "PATIENCE WORTH" ON WAR.

A DISCUSSION WITH THE OUIJA BOARD.

In *LIGHT* of the 12th and 19th ult. we gave the story of "Patience Worth" as related by Mr. Malcolm Waters Davis, the well-known American writer. As will be remembered, "Patience Worth" is the name given by a personality or, as some would call it, an "influence," operating a Ouija board when under the hands of Mrs. John H. Curran, wife of the former Commissioner of Immigration, at their home in St. Louis. Amongst other accounts given by Mr. Davis of his own experiences in connection with the case is the following. Having referred to the poem which "Patience Worth" composed for him, and which was quoted in *LIGHT* of the 19th ult. (p. 160), Mr. Davis writes:—

I had just asked a question based upon the recognition that love is the law for human relationships, and raising the point whether we are ever justified in taking what we know to be a wrong method against this principle for the sake of a good purpose. By way of answer I got this:

"This be so—that thou shouldst spend e'en thy heart's blood, doth it buy at the flow for Him, for thou shalt reap gold for the flow athin thy veins at the spill o' thy blood for this thing. He who doeth wrongly, yet sped 'pon feet o' right, speedeth not wrong, for the feet o' right bear but unto right."

Just then by telephone came in the news of the crisis in Mexico. A doctor, one of the party at the Currans' that night, said that he probably would have to go to the border as one of the Medical Corps. I said I could sympathise with that, and take part in it; but that I could see no justification at all for taking part in war, although recognising the sincerity of men who do so, because organised slaughter seemed contrary to the universal brotherhood of which men talk and which they desire as a final ideal.

This precipitated the hot argument on patriotism inevitable in such cases, the doctor contending that a man must be ready to fight and die for a cause, and I that he must be willing to take the risks of standing for a cause, but that he has no right to sacrifice other men for it. Finding ourselves in the usual blind alley of such discussions, we turned to the board, and it said:—

"Look, thou art settin' words, and ye be settin' them 'pon paths, paths, paths—but this path, look: Doth a wound rot, cut thee then the fleshed rot clean o' it by blade, and set thee the blood aflow that it heal."

"Do you mean," I rebelled, "that it is then incumbent on me to go out and kill men in the name of my country or mankind?"

"Look, brother mine, this thing should be, that thy hand go unto the cutting of rot from off thy brother's flesh, even though thou cuttest through mantel, smock and cloth, unto it."

"Is that the only way to heal the wounds of human life?"

"Till man's tung be stopped; and he hark!"

"Yes, but what then—is there no other way to follow out the right, as I see it, in my relations with other men, without dodging responsibility?"

"Yea, brother, yea—and yet thou art o' the flock."

"AND BOTH WERT RIGHT."

This precipitated another warm discussion between the doctor and myself, after which we both turned back to the board unconvinced:—

"Word—word—word! I be atellin' thee he [which was taken to be myself] be right athin him. Yet he be e' the flock. See, this thing meaneth that unto the slower, one sheep be like another. Yes, and still I say me there shall arise a time wherein this thing he hath spoke shall rise. But look, first the purge!"

"Look, there were ones athin the tides agone who did for to die at the hand o' the people o'er what lay athin their hearts, and this day loveth that they died for. Yet while they died, men died for wars, and earth was purged, and both wert right!"

"There be a beast arove, that seeketh food; and it shall lay low and eat, and yet men shall fall as food. Yea, but



still there shall fall ones that believe they go in loving, and them that go in love o' loving.

"Ye speak o' dry husks, for both thy flesh be but husks, and athin thee singeth the song o' Him. Yea, and doth the husk fall beneath the trod o' man, or doth it feed, it mattereth naught to Him.

"Ope up! Ope up! List! His son hath risen! The first notes sound faint unto thee, and thou shalt hear the mighty singing! Of scarlet drops strung 'pon steels shall sound a sweet song, bathed o' love; and behold, out from trued hearts and faithed ones shall arise the brother-notes that sound the singing!"

Here the doctor asked me if I would take part in furnishing supplies and ammunition for the army. I insisted that I would not do anything directly to assist in organised slaughter. He asked if I would take part in rescue work. I said I would, because I recognised a condition there in which men were suffering and would feel an impulse to relieve them; that the question whether they afterward would go back and fight was one of conscience for themselves. Whereupon "Patience Worth" said:—

"List thee, brother. Nay hand that hath known the filling from Him, nay heart that hath heard the faint, the died anguished sounds that slipped His lips, and known their singin', but would lend it unto the work o' Him.

"This be nay a twist that he putteth. But look, he who goeth unto war needeth ones for to lend the bread unto him; yea, and lend his full loving and e'en his hand for soothe. Look, this one should lend o' him for the setting thou [evidently this to the doctor] art at, for thou art a mender o' the broken wares o' God.

"Behold, nay man should set at the fillin' o' his brother's measure. . . ."

#### A COMMUNICATION BY MAIL.

Later on I wrote back to the Currans to ask a question about apparent contradictions in the communication concerning war and concerning the refusal to fight. I was interested not only in the answer, to see if "Patience Worth" would advance further an apparent military doctrine which was in direct contrast to many other things she had said, but also in discovering if I would get as clear and direct an answer to a question when I was not personally present. I wanted a test on the question of the influence of an individual actually sitting at the board with Mrs. Curran. This, substantially in full, was the reply I got the next day by mail:—

"How be it that a man may measure o' his in-man athin the cup o' flesh's measure? Look. He who died, tides agone, and shed for thee and me in loving, led o' a host who shed. Yea, and athin their shedding hath the word o' Him rooted. Yet say I, e'en though He shed not His brother's blood, yet did they shed for Him their drops, e'en so surely as did the blade o' Him slay.

"Behold, man putteth upon husks a weight; yea, they mouthe o'er flesh, when flesh be as naughts. Man buildeth up flesh, and even though he slay it, yet the in-man liveth. So, nay man may slay o' his brother, doeth he this in venge; for venge be born of hate, and hate be born by the cleave of one brother's hate unto the other. Hate begetteth hate, verily; and he who slayeth in hate slayeth in sin. Yea, and yet he who slayeth in loving doeth this not in sin, for 'tis but the loosing of his brother's in-man unto the free. . . Behold Him, they loved and mine, Jesus of Nazareth, who shed that the shedding in His name be cleansed. But pity, pity, woe, woe—this the war's-cry be nay a singing to His name! Nay, and he who lendeth unto it, then shall seek the path for the fend o' his brother's flesh, nay for the buy o' Him. And this be flesh-husks. Yet doeth he this, and his measure holdeth the writ unto him that this be right, nay man may speak nay unto him.

"And yet, from out this writhin', this pinnin' o' the earth unto the cross, shall arise, even at the hour when earth shoveth as the Loved o' thee and me, weakened, wracked and anguished, the earth shall cry out, 'Tis finished!' And the heavens shall rock and the earth shall rock, and the day be bathed o' lights, and out this cup, this agony, at the full tide, shall the soul o' earth arise it whole! And His smile shall wash clean and His hands shall scatter blooms o'er His loved.

"See, thou younged one, this God o' thee and me hath a measure past the tell, and dost thou bear o' thy love and do that thy heart biddeth, He knoweth. But if in folly thy brother slayeth, blinded o' his very love, and bear unto Him the cup o' blood, He shall know!

"Know thee this: His throne be studded o' broked hopes o' men that stream scarlet, even as the rubies gleam. His treasure store be o' the bruised hearts, for behold, the unbuilding o' earth be the building o' heaven. His pathway, whereon

His holy feet do trod, be builded o' the throbs o' earth's men's hearts that throbbed in vain. Out thee spendeth the best, and this be His. Earth hath forgot them agone, agone, agone, whose hearts made earth's day; but He, ah, the yesterday is this day unto Him.

"Behold, ye wicked hearts! He shall undo ye! For His blade riseth upon ye and slayeth ye, e'en with its bright flash. For behold, His blade be His smile! Turn ye not away! He wooeth thee, He loveth thee, even in thy sinned robes! Cleanse thou! Awake! Awake! Touch not His own, thy in-man and thy brother's! Awake! Awake! And hark—and hark—and hark!"

There it is! Anyone who feels like attempting to explain it is at liberty to go ahead and explain. . . . As it happens, no one so far has been able to give a satisfactory explanation adequate to cover all the details of the communications of "Patience Worth." For instance, a theory of dual personality and of psychology is that no one can know anything or express anything which has not been a part of experience at some period of the individual's life. Yet "Patience Worth" carries on her conversations in various dialects, attributable to periods widely apart in time. . . . As soon as experts thought they had her in a pigeon-hole, safely labelled, "Patience Worth" seems to have broken forth with some new exhibition of knowledge or mastery of unfamiliar forgotten dialect, which defied their conclusions and put them to the necessity of forming a new hypothesis for a new set of experiments.

As Mr. Reedy [William Marion Reedy, of the "St. Louis Mirror"] says, "When you talk with her, you feel as if you could see the flash of the eye and hear the stamp of the foot."

#### WAS PETER ROONEY DREAMING?

By H. A. DALLAS.

Sir William Barrett has given us an admirable book. His "Threshold of the Unseen," although founded on an earlier work, is practically a new book, for it is brought quite up to date and contains much additional matter of great interest. It covers a wide field, and, like all that Sir William writes, it is very pleasant to read and likely therefore to attract many to a serious study of the subject.

As the book has already been reviewed in these pages, I write chiefly to comment on one incident narrated in Chapter XIV.

Under unusually guarded conditions a communication came from a spirit, calling himself Peter Rooney, to the effect that he had committed suicide by throwing himself off a tramcar in Boston; that he had spent much of his life in prison, and that his story was a sad one. Careful inquiry on the part of Sir William showed that whilst it was true that a Peter Rooney had fallen off a tramcar in Boston, it was not true that he had spent any time in prison or that he had intended to commit suicide, or that he had died. What construction can we put upon such a story, half true and half false?

It hardly seems reasonable to attribute the correct parts to chance: the name is not a common one, and as the automatists were correct in some other interesting cases, it seems probable that there was something more in this than fancy or subliminal imagination. Moreover, the automatists met in Ireland, and Peter Rooney is an Irish name. May we find a clue in this circumstance? We know it is possible for communications from the living to reach the passive minds of psychics, and they may be registered as those of the departed are registered. I had an experience of this kind in a private circle. It was in this case possible to discover afterwards that the friend who communicated by writing was at the time asleep, and dreaming about a friend who was with us in the circle. She was not aware that she was communicating with us by writing; but she awoke, feeling vividly present with the mother of the receiver of the message, the mother being in the circle at the time.

I suggest that Peter Rooney may have been dreaming of his accident and also of his own country, that the thoughts of home may have brought him into contact with the circle in Ireland, and have been the cause of the production of this confused message. If it is possible to trace whether Peter Rooney has near relatives in Ireland likely to attract his thought the matter might be further investigated. It would, also, be interesting to collect cases of dreams which have been transmitted to sensitives. Inquiry might bring many such cases to light. I have myself received in dream the thoughts of a friend at a distance. There is no reason why the reverse process should not take place, or why a sensitive should not receive the thoughts and dreams of a stranger if there is some link; the link may be one difficult to recognise.



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## AN EMPHATIC "NO!"

Against Sir Oliver Lodge, equipped with the experience gained by many years of patient and painstaking inquiry and experiment, advances Mr. Edward Clodd, whose name and works are familiar to most of us, but whose title to pronounce any opinion on the subject of Spiritualism or Psychical Research is lamentably defective. Yet in the "Strand Magazine" for the current month he assures us that "to the question, 'Is Sir Oliver Lodge right?' the emphatic answer is, *No!*" Now, if Mr. Clodd's verdict were based on any serious study of the question on which he has been asked to pronounce, we should have accorded it a considerable amount of weight. That it is not so based is obvious from even a casual reading of his article, with its evidence of hasty generalisation and imperfect knowledge. For the seasoned student of the subject it hardly requires an answer. Its defects are gross as a mountain, open, palpable; but we do not propose in this place to do more than point to a few of them.

1. He tells us that "Theories broached by scientists can be proved or disproved by observation and testing," the argument being apparently that psychic phenomena cannot be so tested. We will cite but one example in reply. When Dr. Crawford, a Belfast scientist, whose title to be heard as an authority is beyond dispute, carried out his now famous series of experiments in physical phenomena obtained through the agency of an unpaid medium, he invited several of his fellow-scientists to attend and verify the results. Amongst those who responded was Sir William Barrett, whose testimony has been given both in LIGHT and in his latest book, "On the Threshold of the Unseen." Dr. Crawford has set out his own record in his book, "The Reality of Psychic Phenomena." Both books are obtainable by Mr. Clodd. "Theories broached by scientists can be proved or disproved by observation and testing." This will apply *a fortiori* to facts: Dr. Crawford's statements are statements of fact, which have been proved by "observation and testing."

2. In his remarks on Eusapia Palladino, Mr. Clodd objects that Sir Oliver Lodge "tells us the truth, but not the whole truth; he suppresses what candour should have included." It would be easy (but not polite) to retort Mr. Clodd's words upon himself, but we prefer to explain his omissions on the ground of defective information—an explanation hardly less damaging. Why does he not mention that a commission later than the one he refers to found the phenomena to be true, thus confirming Sir

Oliver Lodge's first judgment? He can find the fact mentioned in Sir William Barrett's latest book referred to above.

3. Mr. Clodd quotes Professor James and Andrew Lang against Mrs. Piper, thereby conveying the idea that they were both opponents of the Spiritistic hypothesis. Their friendly attitude towards the subject is so well known that Mr. Clodd's ignorance of it is really surprising, after so emphatic a verdict.

4. Mr. Clodd tells us that "the inception of modern Spiritualism was in fraud," that "a tainted atmosphere has clung round it from that time to the present," that "many of the performers" of psychic "tricks" were "of neurotic type, mingled with cunning, like the appropriately named Fox girls," that "the distinguished physicist, Sir William Crookes, averred that he had seen the spirit of one Katie King, at a séance given at his house, in May, 1874, Florence Cook [the medium] having been seized by the hand and waist, when personating Katie, by a Mr. Volckman, five months before Sir William told his wonderful story." To this we may reply very briefly by denying the charge of fraud, first, because it has never been proved and, second, because countless experiments since by thousands of investigators have proved the truth of the matter; and by pointing out that a "tainted atmosphere" may be the creation of the enemies of any subject however exalted. A matter may be tainted from without as well as from within. It is possible to "taint" a subject with suspicion and misrepresentation, and then to complain that it is "tainted." Christianity at its beginnings seemed to inhabit a very tainted atmosphere, the reputation of Joan of Arc was sullied for centuries after she had been burned at the stake as a "witch"; but perhaps Mr. Clodd believes in neither of them, so the point will be lost upon him. We know but little of the story concerning Mr. Volckman and Florence Cook except from the pages of a periodical called the "Spiritualist," which published a hot controversy on the subject some time in 1872 (which is a long time ago)—a controversy which shows that the exposure was a matter of dispute even amongst Spiritualists, for Mr. Volckman was a Spiritualist, as we know from having met him more than twenty years afterwards when he was married to a well-known medium, to whose loyalty, devotion and nobility of character he left a written testimony at the time of his death. Here, as elsewhere, Mr. Clodd somehow omits to tell his readers the whole story. Two allusions in the paragraph from which we are now quoting strike us as worthy of passing comment. Mr. Clodd refers to mediums as "a pack of sorry rascals of both sexes, some of whom have been committed to prison as rogues and vagabonds." Really, abuse of this sort is not argument. We have heard good Churchmen give much the same description of atheists and materialists, and although the first part of the charge might be disputed by Mr. Clodd as too sweeping, the second part could hardly be gainsaid: we seem to have read somewhere of prosecutions for blasphemy, and of sentences of imprisonment passed by Mr. Justice North. Did Mr. Clodd ever hear of them? As to the jibe about the name of "the Fox girls," really Mr. Clodd should have a care. As an argument it cuts both ways. One thinks of the proverb about glass houses and stone-throwing. Mr. Clodd should not jest about the appropriateness of names.

We have made no attempt to deal exhaustively with Mr. Clodd's arguments. Those more directly concerned will be able to handle far more ably than we can do the charges he levels. As a matter of fact, we do not find the task easy, not because our opponent knows so much, but



because he knows so little, of the subject he selects for attack. He appears to be unacquainted with the vastness of the region of inquiry and experiment, which he endeavours to confine within the small compass which it presented forty or fifty years ago; with the fact that the people who follow the inquiry as convinced believers are now very numerous, including many persons of the highest intelligence in all sections of society; that large numbers of persons possessing and exercising psychic powers exist outside the small body of professional mediums, and that some of these persons are people of standing amongst the educated classes. In these respects he shares the ignorance, as he adopts the methods, of the average newspaper reporter. If this is thought to be too strong, what are we to say of the following:—

From the enormous mass of communications purporting to come from discarnate spirits, not an ennobling or high-toned message can be extracted; all, all is nauseating, frivolous, mischievous, spurious drivel.

It is refuted by a vast amount of "ennobling and high-toned" communications "purporting to come from discarnate spirits." We have more than once expressed a wish for intelligent and instructed criticism that the subject may be adequately tested before the world. And this is the kind of criticism we get. It is really depressing. To adopt a phrase from Mr. Clodd's article—"Faugh!"

#### THE CLAIRVOYANCE OF THE DYING.

Are the dying always clairvoyant? The reader of the Iliad is aware how the poet has made his expiring heroes utter predictions against their enemies. The same thing is common to the poetry and romance—and, we may add, the history—of other nations. It is a part of the truth of Nature to which Shakespeare was so sensitively alive. The patriarchs of Scripture likewise utter predictions on their deathbed. Ennemoser has a few words on this subject. When Calanus ascended the burning funeral pile, and Alexander asked him if he were in need of anything, he replied, "Nothing. The day after tomorrow I shall see you"; which was verified by subsequent events.

Posidonius mentions a dying Rhodian who named six persons, one after the other, in the order in which they were to die. Plutarch draws the following conclusion: "It is not probable that in death the soul gains new powers which it was not before possessed of, when the mind was confined in the chains of the body; but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened and the drooping limbs and stagnant juices no longer oppress it." Aretæus uses almost the same words: "Until the soul is set free it works within the body, obscured by vapours and clay."

**PROSECUTION FOR FORTUNE TELLING.**—At the Mansion House, on Monday last, Mr. Alan Leo, the editor of "Modern Astrology," was summoned for pretending and professing to tell fortunes. He pleaded not guilty, and Mr. Wild, K.C., defending, claimed, first, that it was necessary to establish the question of intention to deceive and impose, and, second, that the defendant's statements in his astrological delineations did not answer the description of fortune-telling. Before he had finished his speech, the case was adjourned until Monday next.

**THE COMMUNION OF ETERNAL BEAUTY.**—Physical Nature is, as it were, the first cast of the Divine Artist, the mould in rough clay of His beautiful thoughts; these same thoughts will be expressed—are even now made manifest—in the finer substance of the psychic world; those whose sense of beauty has been cultivated here are able to delight, in that other life, in the manifested thoughts of God. Thus we may have communion together. When we find joy in the colours and forms of Nature, flowers and birds, in starlit nights and morning sunshine, we realise that those we love are enjoying the same thoughts of God, and that we are united with them in communion with eternal Beauty.—H. A. D.

#### PHYSICAL PHENOMENA AND HIGHER SPACE.

SOME OBSERVATIONS ON DR. CRAWFORD'S CANTILEVER THEORY.

BY W. WHATELY SMITH.

Of all the problems which confront students of Psychical Research, there are few more interesting or more important than those arising from Dr. Crawford's researches on levitation. These experiments have thrown a flood of light on the mechanism involved in "physical" phenomena, but it is not yet possible fully to explain the precise nature of the processes concerned.

The chief problem centres round the "cantilever." If we accept Dr. Crawford's general theory of a rigid structure connecting the table with the medium—and I see no plausible alternative—we are faced with a mechanical paradox. The structure is practically impalpable—one can pass a thin rod through it in any direction without encountering any resistance—yet it is rigid and capable of transmitting tensional, compressional, torsional and shearing stresses of very considerable magnitude. This amounts to a contradiction in terms. So far as I am aware, it is a mechanical impossibility; but it happens to be a fact. When we can resolve this paradox, we shall know what "psychic force" really is. We shall, moreover, I believe, have found the "mean proportional," so to speak, between the material and "psychic" states, and shall be able to express both in common terms.

The following suggestions are admittedly no more than tentative—one cannot dogmatise on this matter; but they appear to open up an interesting line of thought, and to afford a possibility of explaining the enigma, which is more than can be said for any other "explanation" I have yet encountered.

The essence of the matter can be briefly stated thus:—

"Rigidity" means the power of resisting stresses which tend to deform. This resistance necessitates the calling into play of equal and opposite forces; normally those of molecular cohesion.

In this case, since the structure is rigid, the deforming forces must be counterbalanced by conforming forces. But one can pass a thin rod freely through the structure in any direction and it therefore follows, I think, that molecular cohesion is out of the question and, indeed, that the conforming forces cannot be applied from any direction in which the rod can be freely moved; that is to say, they cannot be applied from any direction known to us.

*But is it possible that they are applied from a direction not known to us?*

Is it possible that their directions lie outside our space altogether, that the rigidity arises not from a bonding together of particles in three-dimensional space, but in space of four dimensions?

I am well aware that many readers will regard the whole idea of "Higher Space" as an exploded fantasy, and I am not here concerned with the defence of the hypothesis as a whole. I may say, however, that—in spite of the Slade-Zollner fiasco which tended to discredit the idea by reaction—I believe the Higher Space hypothesis, in a modified form, to offer the most promising line of psychic speculation. But, at the moment, I am only concerned with the specific problem of the rigidity of the Crawford cantilever.

For the purpose of illustration we may consider the analogous proposition in two- or three-dimensional space.

If a number of regular tetrahedra were placed with their apices resting on a plane (i.e., two-dimensional) surface and their triangular bases parallel thereto and connected at their corners, we should have a system represented in two-dimensional space by a congeries of isolated points but bonded together in three-dimensional space. If this congeries exhibited collective rigidity it might well puzzle a two-dimensional observer to account for it.

Similarly we can conceive of a number of regular pentahedroids (the four-dimensional analogues of tetrahedra) exhibiting no coherence in three-dimensional space, but bonded together



in a similar manner by the junction of their solid tetrahedral bases in four-dimensional space.

This is, of course, a purely geometrical representation and is not likely accurately to resemble the actual mechanism.

But it does seem to me conceivable that the particles or aggregates of particles composing the structure may be linked up in some such manner "behind the scenes," so to speak, in four-dimensional space. The particles or portions of particles projecting into our space might be so few or so loosely connected to their fellows in higher space as to offer no appreciable resistance to the passage of a thin rod, and yet the bonding in four-dimensional space might be very strong.

The above suggestion does not pose as being in any way complete; nor is it even worthy to be called a real hypothesis. It is hazarded in the hope that it may suggest a new line of attack to those who are thinking out this very interesting problem.

I need hardly say that if anyone can reconcile the incompatible properties of rigidity and impalpability in any manner which does not involve the conception of higher space bonding, such a line of explanation would be in many ways preferable to the foregoing.

But I do not at present see any other way out of the *impasse*.

### A VISION AND A LETTER.

We have often heard how apparently trivial are the lines of connection along which spirit influence can travel. A lady well known in the ranks of the Society for Psychical Research told us, for example, how on one occasion her unseen friends wished to visit a friend of hers who was ill, with a view to aid in his restoration to health. But they explained that they could not get "near" to him unless she wrote him a letter whereby, in some mysterious fashion, they could come into touch with him. Mrs. E. R. Richards, of Silverton Grange, Devonshire, touches on the point in the account she has sent us of a psychic experience. It is suggestive, if not strictly evidential:—

One day, sitting alone, busy with needlework, I felt around me a strange influence, and a strong impulse to stand up and make the sign of the cross. This impulse I obeyed. I then heard a man's voice, reciting in Latin what I felt rather than knew to be a prayer. Very much impressed, I said, "Will you tell me, please, who you are?" And I saw the figure of a priest. As this figure faded away I was given the name of Father M —.

As at this time some Roman Catholic friends were staying in our village, I thought, "It is someone Mrs. M — [a visitor] knows." So I inquired, "Do you know Mrs. M. —?" but the answer came, "No." I felt a little surprised, but said no more as the power seemed to fail. Later that day I called on my friend, but had practically forgotten my priestly visitor until just as I was leaving something recalled him to my mind, and I said to Mrs. M —, "One of your priests, now in spirit life, came to see me to-day [she knew I was a Spiritualist]. I cannot think why he came to me."

"He wanted to convert you, perhaps," she replied.

I laughed and said, "He called himself Father M —, but he was not acquainted with you, he said."

"No, I did not know Father M —, but there was a Father M —; he wrote a book. He died suddenly."

I did not know anything of this until she told me.

On the following day the priest paid me another visit, again reciting a prayer in Latin. And that same afternoon came a letter from a very dear relative, telling me she was going to join the Church of Rome. As she had never expressed any desire to do so or given me any hint of such an intention, the news amazed and, for a time, very much perturbed me. When I saw my friend Mrs. M — again, I said nothing of my relative's action, but I asked her, "Where did you say Father M — died?" She answered, "At W —. He was a Jesuit priest of — Street."

"Was he like this?" I inquired, and gave her a description of the priest I had seen.

"Certainly, that description is like his picture," she said, "but I never saw him in life."

I felt I could not tell Mrs. M — just then the cause of my inquiries, but I could understand why Father M — came to me. My relative was received into the Church of Rome by a Jesuit priest. She always wrote me at least two letters every week. Father M — no doubt followed up her letters, perhaps to give an intimation of the news they contained.

## THE SCIENTIFIC SIDE OF PSYCHICAL RESEARCH.

WANTED, A LABORATORY FOR EXPERIMENTS.

Mr. Hereward Carrington contributes to a recent number of "The Progressive Thinker" (Chicago, U.S.A.) an important article on the subject of the need for the establishment, in connection with the work of psychical research in the States, of a properly fitted laboratory. He says:—

It is my firm belief that were a laboratory fitted up with physical and electrical apparatus suitable for this work, and if we could by their aid study a promising case of "psychic" or "mediumistic" phenomena, we should (within ten years or so) arrive at some definite conclusions. We should then know something about the laws and conditions under which telepathy, clairvoyance, telekinesis, &c., operate, and not until this is done, I believe, will such a positive conclusion be reached.

In support of this view, Mr. Carrington quotes the following passage from a paper on "Some Appliances Needed for a Psychical Laboratory," contributed by Sir Oliver Lodge in 1894 to the "Journal of the Society for Psychical Research" (Vol. VI., pp. 357-60):—

If the observations are to go on easily and well, special appliances must be contrived and arranged conveniently for use, precisely as is done in any properly fitted laboratory. It has already doubtless been realised that one of the needs of the future is a psychical laboratory, specially adapted for all kinds of experimental psychology and psycho-physics. . . . No more well-developed mediums ought to be wasted in fruitless efforts to obtain scientific recognition for the phenomena which their organisms are able to exhibit. The result of my experience is to convince me that certain phenomena, usually considered abnormal, do belong to the order of Nature, and as a corollary from this, that these phenomena ought to be investigated and recorded by persons and societies interested in natural knowledge.

Mr. Carrington adds:—

Sir Oliver Lodge suggested at the time, among other necessary appliances, a delicate registering balance, so adjusted that it would record the medium's weight, unknown to her, at all times during the séance—the fluctuations in weight, if any, to be recorded on a revolving drum. Means ought also to be provided for studying the temperature, pulse, muscular exertion, breathing, &c. The lighting of the room should be carefully attended to, and capable of the slightest gradation. Means should be provided for obtaining moving pictures of the séance from without the room, unknown to the medium. Were the sittings held in complete darkness, these photographs could be obtained by means of ultra-violet light, with which the room might be flooded—of course, unknown to the medium. In addition to these devices we may add others, such as X-ray tubes, high frequency currents, a delicate field of electric force, while instruments for testing the ionisation of the air (if it exists) in the immediate vicinity of the medium, during a séance, should also be employed, together with the most strictly psychical instruments and devices to be mentioned later.

France, Italy, Russia, Portugal, Germany, Switzerland and other countries in Europe have (Mr. Carrington points out) properly organised psychical societies which conduct investigations on a large scale, and in England the Society for Psychical Research, with an advisory council consisting of scientific men and women of high standing, is a richly-endowed society, having branches in several large centres, and able to carry on any investigations it may deem necessary.

Contrast with this the scientific psychical research work conducted in America. Since the death of William James and Dr. Richard Hodgson, there is left practically no one, with the single exception of Professor Hyslop and, in a lesser degree, myself, who is studying the subject from the scientific point of view, and willing to devote the best part of his life and energy to the work. In view of this, it is hardly likely that progress can be made which in any way compares with that accomplished in England or upon the Continent. Only when a number of qualified experts undertake the work, and when sufficient money is forthcoming to insure its continual scientific advance, will results be obtained which are in any way striking, and which are calculated to further our knowledge of these obscure phenomena. This advance in our knowledge can only come, I believe, when a properly equipped laboratory is instituted.

Among the apparatus already devised for the testing of



psychic and mediumistic power, Mr. Carrington mentions the "phenometer," invented by Dr. Paul Joire, the so-called "spiritoscope" of Dr. Hare, the "sensitometer" employed by several French psychic investigators, and the "polariscope" for testing the supposed polarity of the "magnetism" on the opposite sides of the body. As the work progressed, more and more sensitive instruments would doubtless have to be employed.

Such a laboratory could become a centre of national interest and importance. To it could be sent all embryonic psychics and mediums to have their phenomena tested by experts. Those claiming unusual powers of any kind—whether mental or physical—could find here a centre where their powers could be tested by sympathetic investigators free of all cost, and where (it is hoped) they could afterwards secure a definite salary during the period of experimentation. Were such means provided and such inducements possible, it is certain that within a short time a number of striking mediums and psychics could be discovered and developed, and not until such a Mecca is established will definite progress be made.

### "SAPPER" AND THE SUPERNORMAL.

"My Lady of the Jasmine" is the title of a clever little tale of the psychometrical type by the now well-known writer, "Sapper," in "The Story-teller" for June, in which a young soldier in a captured German dug-out has a dream-vision of certain tragic events which had occurred there before the battle in which it passed into the hands of the English. The lad's companions at first laugh at his story, but discoveries subsequently made in the place cause them to abandon their attitude of incredulity and to regard the dream as really veridical.

"Sapper," however, is clearly anxious not to be misunderstood, for he early breaks the thread of his narrative to state that he is a profound sceptic as regards "so-called Spiritualistic dogmas," and to remind the reader that he is not writing a controversial treatise on Spiritualism. "I leave such revelations," he says, "in the competent hands of others more fitted to deal with them than I am. One thing, however, I will say—in my ignorance, of course. Until some of the great thinkers of the world have beaten down the jungle of facts beyond our ken and made a track—be it never so narrow—free from knaves and charlatans, it is ill-advised for Mrs. Smith or Lady de Smythe to think that Signor Macaroni—*née* Jones—will reveal to them the secrets of the infinite for two pounds. He may; on the other hand he may not. That the secrets are there, who but a fool can doubt? It is only Signor Macaroni's power of disinterested revelation that causes my unworthy scepticism."

The correspondent who calls attention to the story remarks, "You must admit that clears the ground. I like the reference to Signor Macaroni; it tickles one's palate!"

### TALK AND TELEPATHY.

The following from "Arcadian London," in Dickens' "Uncommercial Traveller," suggests that the novelist had some suspicion of telepathic influences:—

How do I know but there may be subtle influences in Talk, to vex the souls of men who don't hear it? How do I know that Talk, five, ten, twenty miles off, may not get into the air and disagree with me? If I rise from my bed vaguely troubled and wearied and sick of my life, in the Session of Parliament, who shall say that my noble friend, my honourable friend, my honourable and learned friend, or my honourable and gallant friend, may not be responsible for that effect upon my nervous system? Too much Ozone in the air, I am informed and fully believe (though I have no idea what it is) would affect me in a marvellously disagreeable way; why may not too much Talk? I don't see or hear the Ozone; I don't see or hear the Talk.

Messrs. Rider and Son, Ltd., have issued in a handy and neatly-bound little volume, "The God in You," a selection from the essays of Prentice Mulford. It is prefaced by an introduction from the pen of Mr. Ralph Shirley, in which he claims that Prentice Mulford was "not only the first and greatest of New Thought teachers, but also, *par excellence*, an apostle of the Return to Nature." The book, which contains ten essays chosen from the best of Mulford's writings, is published at 1s. net.

### A REMARKABLE FORECAST.

In his recently published book, "Memoirs of a Balkan Diplomatist," which has been the subject of long and favourable reviews in the Press, Count Mijatovich tells the following story of an episode of his boyhood:—

One day, while in my fifteenth year, my mother summoned me into the drawing room. There I found a middle-aged man, sitting on a chair and holding on his knees a basket full of newly made slippers. My mother said to me: "This is my friend Yeffa, the slipper-seller, whose true profession is clairvoyance—that is, the foresight and foretelling of coming events. I wish you to give him your hand for a moment that he may tell us the principal events of your life."

More to please my mother than because I wished to know my future, I gave my hand to Yeffa Papujiya, the slipper-maker. He glanced a moment at my palm, then closed his eyes and, still holding my hand in his, spoke as follows:—

"You seem now weakly and sickly, but you have strong vitality and will live comparatively long. You will presently go on a journey to visit foreign Universities. At one of these great schools you will meet a foreign lady several years older than yourself and will marry her. You will be either a preacher or teacher, for I see you speaking to a crowd of young men. Now I see you going to different Courts and shaking hands with Kings and Queens. You will have great opportunities of making money, but you will not use them. The money you will make you will share with others who are nothing to you, and you will remain poor all your life. You will commit two mistakes which will prevent you from being the leader of your nation, which otherwise you would have been. You will live for many years abroad; but the day is coming when your country will call you to return, offering a much higher position than any you have ever occupied. You will hesitate, but in the end you will accept it and do good service to your people. You will live in a great house; I think it looks like a palace. I see a grand staircase. Two men, bearing red belts or sashes, walk up stairs. You receive them in a large room. They rush suddenly at you with knives and revolvers and assassinate you. Yes, you will die by assassination, and after your death your people will pay great homage to your memory."

I acquired the impression [continues Count Mijatovich] that Yeffa was telling me impossible things. How could I go to foreign Universities when I knew that my stepfather could not afford the necessary expense? And how absurd to say that I was to marry a foreign lady several years older than myself! That certainly should never take place! And then how could I, the son of a poor Serbian professor, go to foreign Courts and shake hands with Kings and Queens? Even to my mother, who had abounding faith in Yeffa's clairvoyance, all his forecast seemed rather puzzling and improbable.

Yet three years later the Government of Serbia sent me to foreign Universities at the expense of the nation. And I *did* marry a foreign lady several years older than I was. And as Professor I addressed crowds of students at the High School of Belgrade. And I *did* go to different Courts of Europe and shake hands with Kings and Queens! Having known all these improbabilities realised in my own person, I believe also that the end of the forecast will be fulfilled, and that I shall die as the victim of a political assassin.

### ANSWERS TO CORRESPONDENTS.

M. E.—Your letter has been read with great pleasure. You must bear a charmed life to have gone through so many hairbreadth 'scapes on the battle-field. The article is much appreciated.

H. HALLETT B.—The metre you have chosen is rather inappropriate. A serious theme like a prayer should not move to a "dancing measure." Otherwise the lines are meritorious.

SPIRIT COMMUNION.—I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain watchful in the night season. Amongst these, one form, true to her mission, comes more frequently than all beside, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife.—THE LATE GENERAL BOOTH in "The War Cry" (October 2nd, 1897).



## CHARACTER AND MAKE-BELIEVE.

"Sow an act and reap a habit," is part of a quotation which heads a chapter in "Constructive Thought, or How to Obtain What You Desire," by Benjamin Johnson. We fear that if we follow the advice of some of our New Thought friends—we do not say all—we shall reap a habit of devoting a considerable portion of our time, far more than we can well spare, to the vain repetition of formulas, the constant iteration of which would soon empty them of what little meaning they originally possessed. We recognise that Mr. Johnson is giving excellent advice when he recommends the regular practice of deep and rhythmic breathing in the open air or by an open window, but when he invites us to assert with each inhalation that we are "breathing in the elements of success from the universal supply," and with each exhalation that we are "casting out every destructive thought" we are not so sure of its value. It would be excellent counsel if the mere telling oneself that one is doing a thing were the same thing as doing it. Unfortunately the two are not identical—though the one may be, and sometimes is, made a substitute for the other. Children, and occasionally adults also, have told themselves on cold mornings that they are getting up when they are still in bed. Nor are we much tempted to try the wonderful soothing effect, vouched for by the author, of repeating many times the statement, "I am harmony." If we are experiencing harmony—and we understand harmony to be a condition of the mind or spirit—it hardly seems necessary to inform ourselves of the fact; and if we are not, the assuring ourselves that we are strikes us as being mere make-believe. So, too, does the advice to smile at ourselves in the mirror as an aid to good temper. To give such counsel to a man who was really angry would be to invite a black eye. There is much good matter in Mr. Johnson's book, but no deep-seated trouble is remedied and no really great character is developed by mechanical means of this kind. Prayer again becomes, on such lines, not communion with the Father of our spirits—that is an old-fashioned idea—but a little serious talk with the subconscious self! And we are not attracted by the title of the work. Surely we need to know what we really desire before asking how we shall obtain it. "Constructive thought" again. Constructive of what? Worldly fortune or character? Does thought, then, determine character, or is it character which determines thought? "As a man thinketh, so is he," says the Eastern proverb, and it is true, for results react on their causes; but the proverb is truer reversed, "As a man is, so he thinks." "Out of the heart proceedeth . . ." No, Mr. Johnson does not go deep enough. If this were the best New Thought could give us (which we feel sure it is not) we should not hesitate to say that the Old is better.

If we dismiss Annie Rix Militz's much longer and more important work, "Primary Lessons on Christian Living and Healing," in two sentences, it is because in her case criticism is disarmed by the high spiritual tone which characterises it throughout. Once grant the writer's premises regarding the being and nature of the Deity (and we agree with her that these must be either accepted or rejected, but are hardly matter for argument), and all her conclusions logically follow.

Both books are published by Fowler & Co. at 2s. 6d. net.

D. R.

"A GENERATION AGO."—Readers of LIGHT who are only beginning to make acquaintance with psychical matters will find interest in the passages under this heading in the present issue.

THE PLAINS OF PINSK.—The report of renewed fighting by the Russians at Pinsk, which is said to have been burned down, will be of interest to those who attach importance to the vision of the Dominican priest at Vilna in 1819, on which an article appeared in LIGHT of July 22nd last. The priest, it will be recalled, while praying for Poland, was visited by St. Andrew Bobola, the patron saint of that country, who showed him a vision of the plains of Pinsk covered with soldiers of many nations engaged in a terrific battle, which the saint asserted would result in giving Poland its freedom.

## LETTERS TO THE EDITOR.

## Sunday Services: A Plea for Reverence.

SIR,—I have been attending regularly the Sunday services of probably the best managed Spiritualistic Church in a north of England city (and other churches).

I have noticed in myself—and in others—a certain disinclination to attend these services. The cause, I am convinced, is not any lessening of enthusiasm on my part, as this has become keener with deeper study and the witnessing of phenomena at private circles.

The solution seems to rest in the absence of real reverence at or before the services. The speaker, and probably a few others, are genuinely devout, but the majority of the audience do not exhibit any signs of inward contemplation prior to the beginning of the service; the people seem to come as if their sole purpose were merely to listen to an interesting address.

I believe that the movement of people, the unnecessary noise, &c., is a great detriment to Spiritualistic services. In the first instance, it is well-nigh impossible for anyone to concentrate one's thought in prayer whilst agile tongues and feet are in constant movement around, and, further, the vibrations thus created must prejudice the communion from the other side during the service.

The lack of real reverence in these services is most seriously felt by me, and I am sure also by other devout Spiritualists, and as it seems a general complaint—at all events in the North of England—I appeal to you to draw attention to it.

I recently attended a few services in the Church of England, conducted by the vicar, as true a Spiritualist as any, and could not help feeling what a higher, more edifying "condition" existed in that Church, principally due, I think, to the greater reverence of the congregation.—Yours, &c.,

REVERENT.

SIR,—Mr. H. Boddington's suggestion to register our meeting places for "Religious Worship" is a good one, though legally impossible for seventy-five per cent. of them. May I suggest that it would be as well first to convert our meetings from social gatherings into religious or, at least, reverent services. It might also be well to see that conductors and speakers were in keeping. The present conditions constitute a serious weakness.—Yours, &c.,

JAMES HADLOW.

33, Holland-street, Brixton.

## Joanna Southcott's Sealed Box.

SIR,—On reading in LIGHT the communication relating to Joanna Southcott's sealed box received by Mr. J. W. Sharpe, from Mr. W. T. Stead, it struck me that some of your readers might be interested to hear of a similar message that was impressionally received by me early in February of this year.

Being much perplexed in regard to the whole matter, and especially the stubborn attitude of the Bishops, I asked to be instructed or enlightened by my unseen guide. The following message was given in reply:—

"The Bishops, having persistently and obdurately refused to receive the word of God on this subject, must now be repudiated by the faithful women, who must assemble together and act themselves, as priestesses appointed by the Lord Jesus to accomplish His will, to solemnly break the seals affixed by His faithful and chosen servant, Joanna, and bring forth the secret word, to give light and counsel to the nation in this day of extreme peril and distress. This word will be confirmed through another channel or channels."

I immediately sent the above message to a lady who is taking a very active part in the women's endeavour to induce the Bishops to take the required step, but whose efforts have not yet met with success. Shortly afterwards Mr. Sharpe received from Mr. Stead the message he has quoted, and the lady to whom I wrote told me of it. I regarded it as the confirmation of my own which I had been told to expect. I am not acquainted with Mr. Sharpe.—I am, &c.,

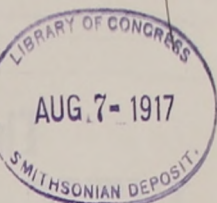
H. S.

June 29th, 1917.

[We fear we cannot publish any further communications on this subject. The only practical method of deciding the question of Joanna Southcott's mission is to open the box. In any case we have little faith in special doctrines, revelations and revelators for special communities. Revelation is open, living and continuous, and written or printed documents form but a slight and generally imperfect portion of it.—ED. LIGHT.]



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## IN SUMMER DAYS.

The great tribulation which has fallen upon us to-day, and which, in a poet's fine phrase, "makes a goblin of the sun," seems in some strange fashion to have put us out of tune with much that was written before the great war. It reads like the literature of a remote age. But because to read it now brings a certain relief to the mind, we reproduce the following article by the Rev. John Page Hopps, written some years ago. It still has its applications and a certain sunny attraction. There is little doubt that after the great war many of us, either by choice or compulsion, will live our lives very much on the lines he has recommended. We shall "go back to Nature," not quite as Rousseau recommended, but in a temperate fashion that will mingle the best of civilised life with the best of the life of rural simplicity:—

In summer days one is apt to think of Walt Whitman and Thoreau, Burroughs and Emerson, the gipsy and the tramp. All these were or are open-air-ists, semi or utter loafers, wanderers in the woods, shirkers of business, lovers of trees and weeds, moors and lanes, squirrels and rustics, rabbits and birds. Emerson was the most respectable of the tribe, but his poems reveal the hidden incorrigible loafer. "Don't notice me, or don't blame me," he seems to say:—

"Think me not unkind and rude  
That I walk alone in grove and glen;  
I go to the god of the wood  
To fetch his word to men.

"Tax not my sloth that I  
Fold my arms beside the brook;  
Each cloud that floats in the sky  
Writes a letter in my book.

"Chide me not, laborious band,  
For the idle flowers I brought;  
Every aster in my hand,  
Goes home loaded with a thought."

This is all very well, Emerson; but you need not make excuses, and give reasons: Thoreau did not. He was frankly a deserter, a wastrel, a loafer. He also could say:—

"And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and the pride of man,  
At the sophist schools and the learned clan;  
For what are they all, in their high conceit,  
When man in the bush with God may meet?"

Thoreau, frankly "stretched beneath the pines" because he liked pines and stretching, simply told the men of business that they were wasting their time. He despised business. Half of it, he thought, was sheer insanity, and a good part of the other half was unnecessary. In the little book, in "The Simple Life Series," on "Life without Principle," he takes off the gloves, so to speak, before "Business," and most briskly goes for it. "Let us consider the way in which we spend our lives," he says:—

"This world is a place of business. What an infinite bustle! I am awaked almost every night by the panting of the locomotive. . . . It is nothing but work, work, work. I cannot easily buy a blank book to write thoughts in: they are commonly ruled for dollars and cents. An Irishman, seeing me making a minute in a field, took it for granted that I was calculating wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by Indians, it is regretted chiefly because he was thus incapacitated for—business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy—aye, to life itself—than this incessant business."

This may be an exaggeration, but all these tramps at heart have a way of exaggerating, especially when they talk of their mother—Nature! Listen to Walt Whitman:—

"Afoot and light-hearted I take to the open road,  
Healthy, free, the world before me,  
The long brown path before me, leading wherever I choose,  
Henceforth I ask not good-fortune—I myself am good-fortune,  
Henceforth I whimper no more, postpone no more, need nothing;  
Strong and content, I travel the open road."

A song of the good green grass,  
A song no more of the city streets;  
A song of farms—a song of the soil of fields,

A song with the smell of sun-dried hay, where the nimble pitchers handle the pitchfork;  
A song tasting of new wheat, and of fresh-husked maize."

But Ruskin was almost as bad. The making of the railway along the Derbyshire dales half maddened him, and he was never happier than when he was escaping from our "great business centres"—or denouncing them. Said Thoreau:—

"If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer: but if he spend his whole day as a speculator, shearing off those woods, and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down!"

All this, as we have already said, may be an exaggeration, but is there no exaggeration the other way? Spiritually regarded, what can we honestly say of the vast majority of lives, with their incessant anxiety and drudgery—and, in a vast number of cases, when the need has long ceased? There are hundreds of thousands of rich men whose minds and bodies are being daily offered up as living sacrifices to "the claims of business": "the claims of business" being simply the imaginary necessity for going on wrestling with competitors, following up ambitions, and piling up money. The infatuation amounts to a kind of insanity in numberless instances where, if there be any such thing as obsession, these victims of "Business" are manifestly obsessed.

Multitudes there are, alas! for whom there is no choice, no escape. Caught in the swirls of "modern civilisation," and being without freedom of action, as really as though they were legally enslaved, there is nothing for it but keeping close to the grinding wheels, sentenced to hard labour for life; the only hope being that labour may last out life. What of these? What consolations have we to offer? They are very simple and very few. If prolonged and close intercourse with dear Mother Nature be denied, let us make the most and best of her within such limits as are ours. Then let us be sure of the divineness of work, of the right kind—work that helps on the joy and peace of the world. Let us accept it as a gift, as something sacramental, as blessed for its own sake as well as because it is necessary and useful for earning our daily bread. And, last of all, let us aim at the simple and contented life—necessities few, tastes pure, loves sweet and innocent, and "the communion of saints" a reality—which the world can neither give nor take away.

## PRESS CUTTINGS.

## THE MYSTICAL NUMBER 7.

A correspondent writes: The mystical number seven has seldom come to more appropriate prominence than by the arrival of my little daughter at seven o'clock on the seventh day of the seventh month of the year 1917. My house is No. 7, and the address S.W. 7. The telephone number begins with a 7. The baby weighed 7lb. 7oz., and received her first meal seven hours after birth. The surnames of the parents and nurse number respectively seven letters.—"Daily Telegraph."

## FAMILY GHOSTS.

One of two ghosts haunting Gibside is that of Lady Tyrconnel, who was given a most costly funeral by Lord Strathmore. Draped entirely with exquisite Brussels lace and loaded with jewellery, her remains were sent a long distance for burial, and lay in state at every town on the road.—"Star."

Outside the Cité du Moulin, at the western edge of Lens, a long chain of golden fountains rose as though little mines had been blown, and they were followed by a high bank of white, impenetrable smoke. On the right of Avion another smoke barrage was discharged, and above it there rose one of the strangest things I have seen in war. It was the figure of a woman, colossal, so that her head seemed to reach the heavens. It was not a fanciful idea, as when men watch the shapes of clouds, and say, "How like Gladstone," or "There is a camel or a ship." This woman figure of white solid smoke was as though carved out of rock, and she seemed to stare across the battlefield, and stayed there unchanged for several minutes.—PHILIP GIBBS in "Daily Telegraph."

A VISION AND A LETTER.—With reference to the article under this title in our last issue Mrs. Richards now informs us that on inquiry she finds that Father M—— was attached to the monastery in the street referred to, and to that extent the evidential links are strengthened.



## HOW I WAS CONVERTED TO BELIEF IN SURVIVAL.

By J. ARTHUR HILL.

Mr. Edward Clodd has a pleasanter manner than some of his brethren of the Rationalist Press Association; but, like them, he is very irrationally swayed by his prejudices. Having decided what can or cannot happen, he naturally has no difficulty in sweeping aside all human testimony. If I decided to disbelieve in Mr. Edward Clodd's existence—as he has decided to disbelieve in a spiritual world—I could easily say that the article I appear to have read in the July "Strand Magazine" was a hallucination. If others seem to have read it also, they may be liars, or hallucinated similarly. If Mr. Clodd comes in person to convince me—perhaps with a cudgel—he can't prove to me that he is Mr. Clodd. I defy him to do so. I can refuse to believe any testimony that he can bring.

But let us try to put prejudice aside. I sympathise with Mr. Clodd very really. I was brought up in narrow times, and suffered much from the dogmas of orthodox religion; and I early threw over the Arch-Inquisitor who was the God of my pastors and masters. I couldn't believe in a Father who would condemn His children to eternal torment for disbelief in an incomprehensible piece of metaphysics called a creed. And, no other religion presenting itself, I had to do without. I joined the Rationalist Press Association which Mr. Clodd still supports, and for some years roared lustily as one of its literary organ's young lions.

Then I ran up against psychical phenomena which unfortunately have not come Mr. Clodd's way. I became acquainted with clairvoyants—not aristocratic Bond-street palmists, but honest working Yorkshire people who, at any rate, were not out for money—who had the gift of "discerning of spirits," in Biblical phrase. The thing puzzled me. Naturally I assumed fraud, though I could see no motive. I made elaborate inquiry about the character of the clairvoyants, and could find no hint of blame. Gradually things came, through their clairvoyant powers, that could not possibly have been known to them normally—private family matters and the like. Fraud had to be given up.

Then I fell back on thought-transference. Was my mind somehow read? Gradually I was driven from that position also. Mr. Clodd says that people mark when they hit and never mark when they miss. I wish to state clearly and emphatically that I always record everything that a medium says in a sitting, and everything that I say; thus misses as well as hits are fully stated, and readers can balance one against the other and see how absurd any theory of chance coincidence is. Well, these investigations yielded much matter which I had never known but which turned out correct and characteristic of those purporting to send the messages. There seemed to be a definite plan among a few of my friends on the other side to bring spirits who were unknown to me in life, but who could be tracked down by inquiry. Ultimately no honest course was left but to admit that the spirit-theory was the only satisfactory explanation of the facts.

Mr. Clodd says we are "impelled by the wish to believe." For myself, I deny it. I did *not* wish to believe in survival. I have stated this over and over again in my writings. My life has not been a happy one, and I felt that I wanted no more of anything of the same sort. I am now disposed to believe that the next stage will be an improvement on this, and I can regard the idea of continuance with more friendliness; but, until the evidence convinced me of survival, I was hostile, because survival, in the creed which the parsons taught me in my youth, meant for me hell, and I didn't want that! Mr. Clodd's "biased attitude of the enquirers," therefore—as regards me—recoils on his own head. Instead of being biased *for*, I was biased *against*. How strong, then, must have been the evidence to overcome that bias! I am glad that a sense of fairness somehow compelled me, in spite of distaste, to follow up the investigation; for there is a great temptation to turn aside and refuse to see the evidence, as Mr. Clodd does. Belief is not forced on anyone. You can disbelieve, and can

refuse to run the risk of investigating and being driven to unwelcome conclusions, if you like. That is for each to settle for himself. It is not consistent with the spirit of true Science, which investigates fearlessly, putting aside personal prejudice; but it is very human, and one can feel tolerant towards it. Mr. Clodd will find out sometime that he was wrong, and perhaps we shall meet and have a laugh over it, on the other side; for a sense of humour is not limited to the present stage, and those who have disbelieved in the next will, when they get there, feel amused somewhat as we may suppose that a certain pamphlet felt amused when it was carried across the Atlantic in a steamship; itself having been written to prove that steamships were impossible.

Moreover, it is important to bear in mind, in view of a rather natural if misplaced distrust of "mediums," that these experiences are not confined to the despised Spiritualists. I am acquainted with several people of various shades of belief and unbelief, who see spirit-forms and receive messages, apparently having a Swedenborg-like power of perceiving in the spiritual world. And the messages go far beyond their own normal knowledge. These people do not talk much about their experiences. They would take very good care not to tell Mr. Clodd about them, for he would say they were suffering from delirium tremens, or pork pies, or something like that. Similarly Stephenson was laughed at about his train which was to go faster than a stage coach, and was asked if it wouldn't be awkward if a cow got in front! No, psychically-endowed people do not force their experiences on unwilling ears, and those writers and speakers who express their *a priori* disbelief are thereby, to some extent, closing the channels by which evidence might reach them. Psychical faculty is much commoner than is generally known; and if only people will be open-minded, ready to judge by hard facts and not judge either way without them, instead of dogmatizing negatively on a basis of personal ignorance, there will gradually come about a greater freedom of speech, and psychical faculty will not be hidden as it is. But so long as Mr. Clodd and his friends shout "fraud," "hallucination," &c., private persons who have these experiences will naturally keep them to themselves or to a very small circle, and the advance of science will accordingly be hindered; for all facts are of importance. Throughout the history of science the new has been greeted with ridicule, and history is only repeating itself in the present hostility to psychical research. But people are gradually learning, and the younger generation at least is tolerant. There is good reason to hope for better things in the near future.

### THE SECOND ADVENT.

Mr. R. H. Greaves, of Roselle Park, N.J. (U.S.A.), writing under date of June 25th, says:—

The contribution of Miss Dallas, in *LIGHT* for May 26th, on "The Second Advent," is one of which your readers may well take more than passing note.

In view of the fact that so many thousands who, a few years ago, could not believe at all in any such thing, are now firm believers in the speedy coming of another Messenger who shall move the world as Christ did, and that even those who do not believe are receiving messages from the beyond, in every land, telling them that the day of the "New Revelation" is at hand, I am moved to ask if we may not have republished in your columns more of the passages from the writings of "Imperator" and "Rector," through Stainton Moses, which deal with this matter. I do not here refer to that *monumentum aere perennius* "Spirit Teachings," for that is always with those who earnestly seek for knowledge of the things that endure, but to communications either never published, or published only in *LIGHT* in the long ago.

Might it not be, also, of great interest and profit, if some of your readers would make known their thoughts on this matter, giving reasons for their belief, whether that belief be in line with such communications or not?

For my own part, I am convinced, not that the Christ will ever again appear in the flesh, but that there will shortly appear one who will be inspired by Him, and whose name will go down to posterity as that of one of the two great Saviours of mankind. The new Messenger comes in the body. The Christ comes again through him.



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## BRIDGING THE GULF.

The latest statements by those who are giving the subject serious and critical study deepen our conviction that we are slowly but surely approaching the stage when psychic science and physical science will find some common ground, and the uniting link be revealed.

Last week Mr. W. Whately Smith set out suggestively some reasons for a theory that Dr. Crawford's "cantilevers," the invisible and impalpable structures by which the levitations of objects are accomplished at the Goligher circle, are explainable on the idea of a fourth dimension. This week we give a further paper by Dr. Crawford descriptive of his latest experiments. As will be seen, he states that he asked the unseen agencies at work to place the matter withdrawn from the body of the medium successively on the floor and on the drawing board under the medium's chair (resting on the platform of the weighing machine). The result in the first instance was a decrease of sixteen pounds in the weight of the medium, and in the second no decrease at all, because of course the matter taken was resting on the same scale as that which held the medium. These, and the further experiments described by Dr. Crawford, indicate that the abstracted matter was acted on by gravity in the usual way, and that, to quote Dr. Crawford, "the psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form absolutely unknown to science."

These results are tremendously interesting. They are such as cannot be ignored by Science. Indeed, Science is not ignoring them, for Dr. Crawford is now very far from being alone in his quest. His experiments are being followed with keen interest by many physicists. The scientist who holds aloof, refusing to take any interest in the matter, is guilty of just those defects of intelligence which he so despises when they are exhibited by the theologian.

It has been suggested in several quarters that Dr. Crawford might detach his results from any question of human agencies in another realm of life. We can appreciate the force of the argument to some extent. But it is difficult to overlook his various statements showing that his work is shared by unseen operators of some kind, "I asked the operators," he says, "to do"—this or that, whatever it might be. It is not easy to shut one's eyes to this phase of the matter. The materialist who (as an act of grace) consented to take note of the physical results would, we imagine, speedily find himself landed in a dilemma:

either to admit the "spirits" or to deny the phenomena altogether. This, indeed, is a position which has already been reached in some quarters. It is shown by an obstinate refusal to admit that they take place at all, and a disposition to reject the testimony of witnesses so eminent and reliable that the intelligent onlooker is beginning to regard the denials and the "explanations" as even more extraordinary phenomena than those which are the subject of inquiry!

In the current issue of "The Quest," the editor, Mr. G. R. S. Mead, has an able article, "The Spiritual and the Psychical in Religion." It seems sufficiently remote from such psychical manifestations as we have been discussing, but we can trace suggestively certain lines of connection between the moral philosophy of the one and the natural philosophy of the other. Mr. Mead is dealing wholly with psychical and spiritual conditions as experienced in consciousness, such as dreams, visions, trances, mediumistic phenomena (of the mental order understood), exaltations, rapture, &c. But as we proceed with our inquiry, we find that what seemed at first a sharp line of demarcation between the mental and the material order is growing strangely faint and wavering. Mr. Mead asks, for instance:—

Are there no psychical stimuli as objective in their own order as those of physical reality to produce so frequently such potent reactions? Cannot intelligent wills other than our own affect us from within?

Our contention is that psychical stimuli may not only produce potent reactions on the human consciousness but also on its environment. That the process as exhibited in what is known as physical mediumship is at present anomalous or abnormal may simply mean that we are witnessing the first crude manifestations of a power that in the course of evolution will give us something of the same control over the matter of the physical world that the spirit is said to possess over the substance of his own realm, in which, as Mr. Mead suggests, "life and mind can energise more freely than under physical conditions."

Mr. Mead and those who pursue the inquiry along metaphysical or metapsychical lines are admittedly on the higher plane, but it is the function of the higher to comprehend and eventually, perhaps, to absorb into itself all lower manifestations. Science, as we have before said, assists this process by discovering the raw material and working it up for the assimilation of Religion and Moral Philosophy. Dr. Crawford's task has been to examine and verify certain facts, abnormal or supernormal, the reality of which had been testified to by a multitude of witnesses whose report fell, for the most part, on deaf ears. Those facts are a part of Nature, or they would not be here; they are a part of physics, or they would not have yielded a physical product; that they are also a part of the phenomena of consciousness needs no demonstration. Something has to be done with them by the psychologist as well as the physicist. Let them both see to it and compare their notes.

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We have to acknowledge, with thanks, the following further donations:—

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ARGUMENTUM AD HOMINEM.—Men are only logical really when they want to prove they are right. They are not a bit logical when a woman wants to prove she is right.—Mrs. PHILIP CHAMPION DE CRESPIGNY in "Stories of To-day and Yesterday."



## "IS SIR OLIVER LODGE RIGHT?"

MR. EDWARD CLODD'S CONTROVERSIAL METHODS.

BY A MEMBER OF THE S.P.R.

Mr. Edward Clodd's methods of controversy, his habit of picking out tasty bits which suit himself, without regard to the general surroundings, and his habit of over-emphasising in a forensic manner everything that tells in favour of his client, are well illustrated by quotations from Professor William James and others in his article in the July "Strand Magazine."

The effect of this kind of procedure may be illustrated from the same magazine by two selections, which I will label C and D.

C.

"When our 'blank misgivings' yield to assurance that light has come to us on the problems of life and destiny . . . desire and duty alike impel us to tell others by what steps we have secured a satisfaction which it is our joy to share . . . assurance that personality and memory persist, and that it is possible, in certain circumstances, to hold converse with, or to receive messages from, 'the departed.'"

" . . . The evidence was, in the main, furnished by a medium, Mrs. Piper. . . The result of numerous sittings with her in her trance-state, or out of it, was to convince him that her organism was the vehicle of communications from the departed, conveying facts known or unknown, the latter being subsequently verified."

D.

"That the [divine] purpose included the prolongation of my own minute personality after death seemed to me to be entirely unlikely and against the whole analogy of Nature, so far as I could understand it. The bodily senses gave us all our impressions. How, then, could the body die and the impressions survive? As well have the electricity going on when the battery was smashed."

"Judge Edmonds . . . claimed to have kept in close personal touch with his wife for many years after her death. I read the book with the pity which the words of a well-meaning lunatic would inspire. Only one thing puzzled me. Was the man really mad, or was he for some reason lying? . . ."

"The association of our beloved dead with such phenomena seemed impossible, and I could not understand how men of education could believe such nonsense. I tried some table-turning, and got the usual banal messages. This deepened my distrust of the whole subject. . . I thought I had the scientific mind, and yet I was really doing, as many of my superiors in science were doing, the most unscientific thing possible."

A hasty reader would hardly imagine that the extracts C are from Mr. Clodd's article, "No," and the extracts D are from the immediately preceding article by Sir Arthur Conan Doyle, "Yes."

That these extracts are unfair I fully admit, and I hasten to assure a casual reader that they in no way represent the opinions of those gentlemen.

## EXPERIENCE OF THE DYING.

A correspondent calls attention to a statement which he tells us is made by Dr. Mercier to the effect that "neither he nor his nurses have ever seen a look of ecstasy on the faces of the dying." We also could make a similar statement, but our experience of death-beds has been very limited. Nevertheless, like our correspondent, we have frequently heard and read of cases in which "the dying person seems to have a vision, and to show some sign of welcoming pleasure, just before passing over." It ought to be possible to get first-hand evidence on the point, that is to say, the statements of those who have actually witnessed these things, and not merely heard such statements from others. We have several hospital nurses amongst our readers. Perhaps they or others with experience can testify.

THEY are not facts which perplex men, but the opinions about these facts.—EPICTETUS.

## NEW EXPERIMENTS AT THE GOLIGHER CIRCLE.

A FORM OF MATTER UNKNOWN TO SCIENCE.

BY W. J. CRAWFORD, D.Sc.

Recent research has given the following results:—

A drawing-board was placed on the platform of a weighing-machine and a chair was placed on the top of the board. The medium (Miss Goligher) sat on the chair, with her feet resting on the board.

*Experiment 1.*—I said to the operators, "You say the levitating cantilever contains matter from the body of the medium. I want you to take out from her body the matter you use in the construction of the cantilever you employ to levitate this table (weight 12½lb.) and to place this matter loosely on the floor—not to build up the cantilever, but simply to place the matter required for it on the floor. Give three raps when you have done this."

The medium's weight began to decrease and in a few seconds became fairly steady. Then I heard the three raps, signifying that the operation was complete.

Result: Weight of medium + chair + board  
before the experiment . . . . . = 9st. 12½lb.  
Fairly steady weight of medium + chair +  
board after the raps were given . . . = 8st. 10½lb.  
Decrease in weight of medium . . . . . = 16lb.

It is noteworthy that when I carried out the same test about eighteen months previously, I obtained the same result within a pound or two. (See "Reality of Psychic Phenomena," Experiment 63, page 142.)

*Experiment 2.*—I asked the operators to put the matter they said they abstracted in Experiment 1, not on the floor but on the drawing-board under the medium's chair (the drawing-board was resting on the platform of the weighing machine). They gave three raps when the operation was complete.

Result:—The medium's weight showed no difference from her normal of 9st. 12½lb.

This, of course, is as it should be, as any actual matter taken from her body and placed on the drawing-board would still be accounted for by the weighing-machine, *provided that such matter was acted on by gravity in the normal way.*

*Experiment 3.*—I asked the operators to take from the body of the medium the matter they use in the construction of the rod employed to give their loudest sledge-hammer blow and to place this matter loosely on the floor—not to form an actual rod, but just to place the matter contained within it on the floor. Three raps to be given when the operation was complete.

Result: Weight of medium + chair + board  
before the test . . . . . = 9st. 12½lb.  
Weight of medium + chair + board when the  
three raps were given . . . . . = 6st. 12½lb.  
Decrease in weight of the medium . . . . . = 42lb.

The result is correct to 2lb. or 3lb. The decreased weight could not be kept quite steady, there evidently being a strong tendency for the abstracted matter to fly back into the body of the medium.

The operators appeared to experience much difficulty in keeping it outside on the floor, though they seemingly managed it for a period of from eight to ten seconds. Moreover, the medium became rather restless when her weight greatly diminished, though up to a decrease of 20lb. or so she did not move a muscle.

*Experiment 4.*—I asked the operators to make the matter they said they abstracted in Experiment 3 into a psychic rod, exactly similar to the rod they use to cause the sledge-hammer blow. I told them to rest the free end of this rod on the floor—not to press, but simply to rest it on the floor. The operators gave three raps when this was supposed to be done.

Result: Weight of medium + chair + board  
before test . . . . . = 9st. 10½lb.  
Weight of medium + chair + board when  
the three raps were given . . . . . = 7st. 1½lb.  
Decrease in weight of medium . . . . . = 39lb.

Correct to 2lb. or 3 lb.



*Experiment 5.*—I asked the operators to take as much matter from the medium's body as they possibly could and to rest it on the floor. Three raps were given when this was supposed to be done.

Result: Weight of medium + chair + board	
before test ... ..	= 9st. 12½lb.
Weight of medium + chair + board when the	
three raps were given ... ..	= 6st. 0lb.
Decrease in weight of medium ... ..	= 54½lb.
Correct to 2lb. or 3lb.	

The weight decreased in fluxes, seemingly as though the operators were pulling the matter out against the action of something resembling a spring. After about the 30lb. mark was passed the pulls on the medium's body were evidently severe, as she became somewhat restless. Sometimes, when the maximum diminution of weight was being approached, there were quick, jerky decreases of weight which could not be maintained, and the lost weight flew back. But the loss of 54½lb. given above (nearly half the medium's normal weight) was fairly held for eight or nine seconds while I was taking the reading. There were fluxes of 6lb. or 8lb. more than this, but they could not be held long enough to enable me to get a satisfactory reading. As I have said, it would seem that the matter was tending to be pulled back into the medium's body by something resembling a spring, for the more matter removed the stronger the restraining force became.

The above are a few of the results which are gradually leading me to the conclusion that the psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form absolutely unknown to science.

#### MATERIALISM AND SPIRITUALISM.

Although even an elementary knowledge of psychic science is sufficient to undermine the cruder forms of materialism, and this without unduly magnifying the impregnable stronghold of idealism (that the subjects of knowledge are ideas)—a Spiritualist may include in his philosophic system both materialism and rationalism.

Indeed, it seems impossible that any widespread belief in Spiritualism can obtain unless Spiritualism is brought into line or correlated with philosophic materialism. The Spiritualist, in short, must be a materialist even if the materialist refuses Spiritualism.

Professor Bradley ("Appearance and Reality") says:—

A future life is possible even on the ground of common crude materialism. After an interval, no matter how long, another nervous system sufficiently like our own might be developed, and in this case memory and a personal identity must arise. The event may be as improbable as you please, but I at least can find no reason for calling it impossible. And we may even go a step further still. It is conceivable that an indefinite number of such bodies should exist, not in succession merely but all together and all at once. But if so we might gain a personal continuance, not single but multifarious, and might secure a destiny on which it would be idle to enlarge. In ways like the above it is clear that a future life is possible, but, on the other hand, such possibilities are not worth much.

He adds in a note to the above:—

It may, perhaps, be worth while to add here that apparently even a high organism is possible which, apart from accidents, would never die. Apparently this could not be termed impossible in principle, at least within our present knowledge.

Surely such a passage as this must encourage not only the believers, but those who know. It may be that some will say that this is putting Spiritualism on too low a ground. But was it not Cardinal Newman who said that in seeking moral order in the universe it was as if he looked into a glass and failed to see his own image?

The religious side of Spiritualism appears, then, to consist in this—that the moral order does not rest on life here alone, but on what will face us some day, the evolution of the incarnate intelligence.

ISTROSPECTIONIST.

#### SPIRIT COMMUNION: ITS LESSONS AND REWARDS.

BY ERNEST MEADS.

The communion of the living with the so-called dead is almost illimitable in its scope and possible development; if low ideals attract spirits on the same low plane, a man of lofty aspiration must surely attract spirits in harmony with his highest and holiest desires.

A devotion to the subject of over twenty-five years may justify me for expressing something of what I have found Spiritualism to be.

The *ennui* of life is destroyed. As one by one the ideals of childhood and youth are realised or abandoned, a new enthusiasm is born; a nobler ideal supplies their place, more completely satisfying, for the higher instincts and cravings are appealed to, and in an ever-increasing degree satisfied, as also the thirst for knowledge on the deepest and most real issues of life.

The change called *death*, far from being an evil, a curse upon the race, is seen to be one of its greatest blessings—the consummation of the first chapter of conscious life in its endless development towards ultimate triumph and perfection.

Pain and sorrow are simply the result of broken laws; remedial and salutary in their effects; warnings against repetitions of the mistakes made.

An incentive is given to every virtue, and every sympathetic tear becomes a jewel in the treasury of heaven, set in pure gold, for the divine alchemy of love transforms the ugly and vile into the lovely and sublime.

Activity and service are not confined to one groove, whose object is for the most part material, or to the narrow circle of one family or group of friends, but find expression in an unlimited range of channels, and among as many fellow human spirits as one is capable of entering into sympathy with.

Life itself broadens, since its scope includes past, present, and future (these being indissolubly united), and instead of a bubble floating upon the stream of time for a few short years each mortal life is known to be a part—a necessary and essential part—of eternity, indispensable to the completion of the whole life of the human race. The narrow limits of self are lost in the boundless expanse of universal brotherhood, giving and receiving the only real sustenance of life, which is love.

God Himself is felt to be immanent, bestowing the best that He can bestow—Himself—in lavish measure, only limited by the capacity of the reception of each human spirit.

If relative and friend respond to love, how much more will those conspicuous for that virtue during their earthly life answer to the love of a mortal!

Is it impossible or improbable that the Lord of Life Himself should communicate? Did He not incarnate as a man, for a third of a century pouring forth love, as He has been doing before and since, on all who will receive it, as freely as the sun sheds forth light and heat upon the earth?

Those who have found less than this have not yet entered into possession of their birth-right, but by prayer, aspiration, patience, perseverance, and above all by cultivating love with all possible care and assiduity, they may find at least as much for such is the very nature and essential quality of true Spiritualism—love is its very core and centre.

MAJOR COOPER-KEY's only son, Captain Astley Cooper-Key, Middlesex Regiment, is engaged to Miss Kathleen Ansell, daughter of Mr. Maurice Ansell and Lady Cooper-Key, Hythe, Kent. Major Cooper-Key (as an evening paper mentions) is a brother of the novelist Mrs. Philip Champion Crespigny.

An important conference, presided over by Dr. Cobb, at which a paper on "Religion and Spiritualism" was read by Sir Oliver Lodge, was held on the afternoon of the 12th inst. in the spacious picture gallery of Lady Glenconner's residence at 34, Queen Anne's Gate, S.W. The room was crowded to its utmost capacity and the proceedings throughout were of great interest. We hope to publish a report of the meeting in our next issue, in which or in the one succeeding may also appear the latest portrait of Sir Oliver Lodge.



## MEDIUMSHIP AND CLIMATIC CONDITIONS.

By REGINALD B. SPAN.

In the June number of the "Nineteenth Century and After" Miss Gertrude Kingston, in an article entitled "On Fifth Avenue in 1917," gives some interesting items concerning mediumship in New York and the States illustrative of the fact that the atmosphere of America is far better suited to the exercise of psychic powers than that of England. This would, no doubt, account for most of the best mediums being American—though when they come to England their powers fail them to some extent. The writer states:—

Many of the much-discussed mediums have come from America. . . . It cannot be mere coincidence that so many psychic phenomena are traceable to one continent. . . . Clearly there is something so definitely dependent on atmospheric conditions that it would seem almost possible to bring the power (mediumship) into subjection by scientific means, and not leave it merely to the accident of circumstance.

There is no doubt that the dry, rarefied atmosphere of the Western States is peculiarly adapted to the production of psychic phenomena. I found this to be so in my own experience in Colorado, where I developed psychic powers, which, however, failed me in the damp, heavy climate of England, though they strengthened again to an appreciable degree in the drier and more sunny climate of the Riviera. Mediums in London have adverse conditions to contend against besides those of the law. The climate is not suited to psychic phenomena. What could be done in a place like Denver, for instance, would be well-nigh impossible in London.

In spite of this, Great Britain has produced the finest and most remarkable psychics of modern times (Mr. Jacob, of Kilm, alone excepted). D. D. Home, William Eglinton and Leil Husk were each most remarkable in their way, and quite unequalled anywhere else in the world. The two former were Scotsmen, though it is true that Eglinton was partly educated and his mediumship was developed in America.

If these three great mediums could have had the right climatic conditions they would probably have achieved even greater wonders. Egypt and Palestine have ideal climates for the development and perfection of psychic and spiritual powers, also some parts of India, where it is not too hot and the atmosphere is free from humidity.

The best conditions for psychic phenomena are: Any amount of sunshine, a dry warm atmosphere—clear and rarefied—beautiful scenery, peaceful and quiet surroundings, flowers and soft dreamy music. John Slater, the well-known American medium (whom I met in Colorado), always insisted on having flowers and music at his sances as essential to success. One time he particularly favoured was "Sweet Dreamland Faces," and this he used to play himself on the piano over and over again to induce the right conditions. Slater was extremely highly strung and sensitive, and giving public exhibitions under adverse conditions would have been impossible to him. I remember once at Grand Junction, on the Western slope of the Rockies, a large and curious audience filled the Assembly Rooms to witness Slater's exhibition of clairvoyance and psychic powers. (He was then touring through Colorado and California.) Shortly after the performance had begun, one or two rowdy persons came in at the back of the hall, and one man called Slater a fraud. Most people would have taken no notice, but Slater, sensitive to a degree, and stung to the quick, turned to his manager: "Please see that all have their money returned to them—the conditions are spoilt; I cannot go on," and then with a bow and a few words of apology to the audience he quietly withdrew. Critics of mediums and mediumship do not take into account that your genuine medium is extremely susceptible to all kinds of influences, and the equilibrium is easily upset. The overwrought nerves of the highly-strung "sensitive" are apt to cause fits of irritability which may find expression in impulsive words or action, and thus provoke adverse criticism.

How difficult it is to receive messages from "the other side," even under good conditions, is only understood and

realised by mediums. Atmospheric and climatic conditions play an important part in the right transmitting and receiving of these messages. The medium's brain is converted temporarily into a wireless receiver like that of Marconi's invention—most delicate and impressionable, and as easily upset as the mechanical contrivance of wireless telegraphy would be if improperly handled or placed under wrong conditions.

Let people, especially sceptics, who investigate Spiritualism and psychic phenomena bear these facts in mind and show every consideration for the psychic operator.

### PSYCHOMETRY.

Rugs, furniture, pictures, relics, photographs, books, clothing, and money are saturated with a psychic atmosphere impregnated by persons who little dreamed that their life record could in after years be revealed by their silent yet unmistakably accurate negative. Yet, if houses are haunted, as they certainly are, how much must be attributed to the psychic effluence which these same ghosts have deposited on the contents of these houses by which they are attracted or influenced to visit or remain in these places? . . . A photograph merely touched can recall to a psychometrist who does not even look at it the characteristics of the person, his home and surroundings and much of his past and future. Experiments conducted by the late Dr. Rodes Buchanan with students of his classes in San Francisco proved that the chemical property contained in the finer particles of matter, which he called the soul, revealed itself by mere touch of a pellet containing salt or sugar, as the quality of bitterness or sweetness. This to a lay mind is very remarkable, but is it not even more remarkable when a fossil or a specimen of ore, when placed in the hands of a sensitive, could conjure up in his imagination mental pictures of its native soil and environment, with a descriptive record of the fauna and flora, though the fossil or ore be miles from its native abode? It can be stated, as a tremendous fact, that the mind and even dead matter, so called, are vitrosopic, etching indelibly on their invisible substance a panoramic moving picture or kinetograph of all which transpires around them, to be made manifest at any time to anyone who can intelligently read the occult records. In this way Life preserves its history, and the "Judgment" is a matter of daily indictment.

—"Boston Lectures on the New Psychology,"  
by J. C. F. GRUMBINE.

### A GENERATION AGO.

(FROM "LIGHT" OF JULY 23RD, 1887.)

The "Christian World" (July 7th) contains a brief report of what it describes as Mr. Cassal's "able and interesting paper" read before the London Spiritualist Alliance.

WEED GROWTHS OF THE MIND.—"Ill weeds grow apace," and the doctrines of Theosophy are liable to become choked by the manifestation of private fads and fashionable crazes. The teaching of Sankaracharya shares the popularity of palmistry at the five o'clock teas of South Kensington, and never was the axiom "Fools rush in where angels fear to tread" more painfully exemplified in practice than at the present time.

RISK AND RECOMPENSE.—If in our more stable world of sense it is no easy task to bring passion and emotion within the control of reason and the discipline of a virtuous will, much more difficult is it to do so in psychical states where sensation can be indefinitely extended up to the highest pitch of unimaginable ecstasy. A reason strong enough to cope with the passions aroused by the excitements of this world or a will purified enough to transmute them sanely, may easily fail and be swamped by the intensification of the passions the psychical world can arouse. Here the dangers of extravagance, delusion, and delirium are enormously increased for the undisciplined and unprepared. On the other hand, there would be no fulfilment of our whole nature unless every possibility of sense could be sanely employed and enjoyed; and this faith holds to be the case only when the harmonising and consummating spirit is immediately at work in the heart of one rapt into psychical ecstasy.—G. R. S. MEAD in "The Quest."



## THE HIGHER COMMUNION.

"SPIRIT WITH SPIRIT CAN MEET."

A member of the Society of Friends sends us a copy of "The Friend" containing a noteworthy article entitled "Our Beloved Dead," by Mr. William Littleboy, who, we understand, is a writer of good standing in the Society. Mr. Littleboy points out that after nearly two thousand years the new psychology is throwing light on the working of that fellowship of spirit which was one of the first discoveries of the early Church and which theologians have called "the communion of saints".—

We are learning that we are not isolated units, but members of a living organism, sharing a common life. Our spirits touch, and act and re-act upon each other. Suppose, then, that two spirits are united in a common aim, a common impulse, a common love, then a fact emerges of eternal significance. Then the bond is strengthened; the reaction of spirit upon spirit is intensified. Cases frequently occur when persons whose spirits are in close harmony do palpably "touch" one another though separated by thousands of miles, thus proving that this spiritual contact is independent of time and place. . . . Love is of God. I hesitate to believe that any real love is not of Him, and to that extent immortal. But if the lovers have a common faith in, and devotion to, God; if their blended life is rooted and grounded in Him, then there is between them a bond which is far beyond the power or touch of death.

We may therefore cherish an assured conviction that it is not the Divine will that death should be to us the hopeless, desolating experience which it so often is. It is not an end but a beginning—"an incident in the 'life of ages' which is God's gift to us now."

There is nothing in the New Testament to warrant the assumption, so often embodied in popular hymns, that the spirit has entered upon a period of unconsciousness which will continue undisturbed until some time in the remote future which we call "the resurrection," or "the last day." This dreary belief probably arises from the frequent use in the Bible of the beautiful metaphor of sleep. That metaphor was obviously suggested by the restful quiescence of the body after, as is often the case, prolonged weariness and suffering. Certainly Jesus taught no such dogma.

For the realisation of this precious fellowship with our beloved dead, Mr. Littleboy believes only two means of grace are essential. The first is faith:—

What is faith in Christ? Is it not to open our hearts to Him, to practise His presence, to try to please Him in everything, to shape our lives on the hypothesis that He lives forever with, and within, us? . . . Apply the same principle in our relation with our dead who are in Him. Don't shut them out of your life as if they were gone away indeed. They are still of the home party, though unseen. Welcome them, speak of them freely, practise their presence. To give way to excessive and unrestrained grief will certainly hinder you, and will sadden, perhaps hinder, them. Make them your spiritual companions; think of them deliberately, as they are, with their clearer vision, their deeper purity, their perfected love, their affectionate interest in you, and longing to help you, for which they need your co-operation.

And the second means is prayer:—

The superstitious fear of "praying for the dead" has happily in a great degree passed away. If God is our Father, then this tenderest and most sacred burden of the heart will inevitably be brought to Him in loving confidence. As we pray for them, as they also are praying for us, we and they are drawn together in the peace and security of the presence of God. Pray with them also. Make them, as perhaps they were in the dear old time, your companions in prayer. They will gladly respond to your desire; and as you wait in silence before God your beloved dead will be more intimately near than ever in the past, even though you may have no clear consciousness of their presence.

THE vast profound thought that brings with it nothing but sadness is energy burning its wings in the darkness to throw light on the walls of its prison; but the timidest thought of hope, or of cheerful acceptance of inevitable law, in itself already is action in search of a foothold wherefrom to take flight into life.—MATTHEW MATTERLINCK.

## MASKELYNE AND MATERIALISATIONS.

In the course of a letter in "The Yorkshire Evening Post" of the 14th ult., the Rev. Chas. L. Tweedale writes:—

Spiritualists neither feared the late Mr. Maskelyne's clever illusions nor his equally clever evasions. Those who have followed the Maxim-Maskelyne controversy will indeed perceive which side had the best of it. Sir Hiram Maxim issued a straight, simple challenge that Maskelyne should repeat what he (Sir Hiram) had seen Mr. Fay do, under the same conditions, and offered him £20 for the doing of it.

If to do it had been the simple matter that Maskelyne said it was, why did he not give a demonstration to Sir Hiram at once, and without more ado?

Instead of this, being (as a conjurer) an expert at evasion as he was at illusion, he, with surpassing effrontery, demanded that Sir Hiram should himself first bring forward a demonstrator, and he would then duplicate this demonstrator's performance and show Maxim how it was done! As Mr. Fay was dead and there was then no successor giving similar demonstration, this was impossible, and so on this flimsy pretext Maskelyne evaded Maxim's direct challenge, leaving Sir Hiram an easy victor.

Sir William Crookes says of the materialised form of Katie King, produced in his own laboratory, under test conditions: "Katie never appeared to greater perfection. For two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking."

Again, he says, of another occasion: "Holding one of Miss Cook's hands in mine (Miss Cook was the medium for this materialisation), I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself that I was looking at the veritable Katie. Three separate times did I carefully examine Miss Cook, crouching before me, to be sure that the hand I held was that of a living woman, and three times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt of her objective reality."

This is from the greatest of living scientists.

Mr. Tweedale goes on to challenge Messrs. N. and E. A. Maskelyne to send him a person who shall come alone into one of the rooms of his vicarage as Monck came to Archbishop Colley's and there, by conjuring means, in daylight or good lamplight, in the presence of himself and a few friends, and without any apparatus or confederate, produce a materialised form capable of walking about and carrying on a conversation with the company. Needless to say the challenge has not been accepted.

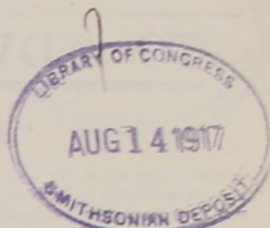
## THEN AND NOW.

One of those mediums who have lately suffered imprisonment for "fortune-telling" relates that while she was at Holloway with other female prisoners condemned for the same offence, the wife of a well-known bishop visited the prison and addressed them on the subject of Joan of Arc. She descanted on the wonderful experiences of Joan in hearing voices and seeing spirits, and having traced her career and the marvels she did in assisting to overthrow the enemies of her country she related the sorrowful end of the Maid of Domrémy, remarking on the unenlightened state of civilisation at that period. Having improved the occasion with these and other moral reflections she concluded her discourse, afterwards shaking hands with the prisoners, one of whom—the medium who tells the story—remarked that she was thankful not to have lived in those days, "because," she said, "to-day, instead of being burned at the stake I have only been given three months' imprisonment as one who sees spirits and 'hears voices'!" That the lady visitor was considerably nonplussed by this remark goes without saying. The whole episode is an eloquent satire on the attitude of the average religious mind towards the facts of psychical science. Our informant adds the interesting information that having, when asked for her religion, replied that she was a Spiritualist, she was at once assigned to the Church of England! It is quite appropriate, since so many Spiritualists are devout members of that Church.

HUSB FUND.—Mrs. Etta Duffus, of Penniwell, Elstow, Herts, acknowledges with thanks the following contribution: Mrs. Coghlan, 10s.



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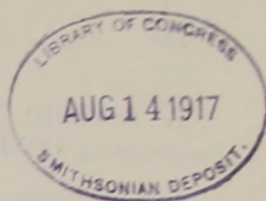
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## NOTES BY THE WAY.

In LIGHT of the 7th inst. (page 215) we referred to an address by Dr. Ellis T. Powell in which he expressed his belief that in the near future telepathic messages would begin to be a "recognised and normal method of communication, creating no greater surprise than hypnotism or wireless telegraphy." Telepathy is undoubtedly one of the most important lines in which the practical utilisation of what at present we term supernormal powers will proceed. The rancorous opposition which these newer developments excite is simply a repetition of very ancient (and very dull) history. It soon fades from the public mind, although many of us have not forgotten those journals which tried to stem by ridicule the advance of aerial navigation. They are very "dumb dogs" now on that phase of their career, and do not care to be reminded of it. In her latest book, "Through a Woman's Eyes" (Andrew Melrose, 3s. 6d. net), that well-known writer, Beatrice Heron-Maxwell, in the course of some essays embodying a few of the results of a woman's outlook on the world, writes:—

Telepathy will doubtless have gained enormously in force when Peace at last spreads her still silence over the hills and dales above which at this time the air is charged with conflicting emotions and the throb of cruel sufferings. The life so suddenly quenched in millions of men, with all their surging vitality at its height compressed into convulsive effort, must surely linger unquenched for long years in the enfolding ether.

That, of course, goes a little beyond orthodox science, although it is well within the range of psychic science, which takes such things within its province. The existence of interior life-forces and their forms of evolution are to us as unescapable as is the ether to the scientist of the older school.

As Miss Heron-Maxwell says:—

We have many proofs that the living can send their thoughts and emotions to others, as a wireless telegram travels through space to a receiving station, or can so imbue a place or a thing with their own feelings that when we approach the zone we are more or less conscious of the clinging influence.

Here we have the relation between telepathy and psychometry, the latter being a deeper phase of the former. The author has keen discernment and is quick to recognise the bearing of the matter on intercourse between the living and those wrongly described as the dead. (We cannot too strongly insist for the information of certain hysterical ecclesiasts that the "dead" have less to do with graves and shrouds and sepulchres than those in the flesh. The "dead" have passed out of these things which we have

still to pass.) Miss Heron-Maxwell, in the particular essay under notice, touches suggestively on several important points. Thus she remarks, and we reproduce the passage for the information of those readers who, being new to the subject, are bewildered by parrot-cries and "cat-calls" from the dull-minded opposition:—

The fact that charlatans are, by clever guessing and skilful manipulations, coining money out of the distress of their fellow-creatures does not affect the reality of the feelings they work on and the results that are obtained by genuine emotions.

Excellent put, and many inquirers are finding it out not so much by their powers of reflection as by practical experience.

One of our readers at least finds the observations of "Patience Worth" on War (p. 218) difficult to follow by reason of their antique phraseology. Personally we thought the phraseology rather baffling, and incidentally find ourselves unable to pronounce on the English used or its period. The experts, it will be remembered, pronounced it to be correct dialect but belonging to different periods. Nevertheless we found the meaning of Patience's observations on the war very clear and convincing. She emphasises the fact that viewed from "the other side" death and the manner of death is not such a mighty tragedy after all. Let us put one of her sentences into modern words:—

[When you speak of bodies] you are speaking only of dry husks, for the bodies of both of you [the journalist and the doctor to whom she is speaking] are only husks, but within is the divine life. Whether those husks are trodden under foot or whether they feed the maw of a beast matters nothing to the divinity within.

Later on she writes (and we paraphrase again):—

How is it that a man is so apt to measure his interior self by the measure of the flesh? Behold, He who died ages ago, and shed His blood for thee and me out of love for us, was the leader of a great host who shed their blood with the same motive. And by their sacrifice was His word rooted. . . . Men set great store by these husks of flesh, they talk much of the flesh though it be as nothing; for whether they build it up, or whether it is slain, the spirit lives.

There are deep, full and golden meanings in Patience Worth's sayings concerning the war. They are well worth disentangling with a little effort. And those who have any close acquaintance with psychical problems will find some suggestive reflections not merely in what she says but in the way she says it.

## ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations:—

	£	s.	d.
Mrs. Keatinge .....	1	1	0
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THE man who "trims" and dissimulates is so much the normal man that he is apt to regard those who speak the truth as they see it as doubtful, suspicious, and probably "deep" characters.



### A PSYCHIC MESSAGE AND ITS CONFIRMATION.

In giving the following account, furnished to us by Count Hamon, of a remarkable *séance*, the medium at which was the Rev. Susanna Harris, it should be mentioned that the sitting was given by the medium without payment, and in the interests of psychic science. We know personally all the persons mentioned as having been present, and have seen the letters referred to by Count Hamon.

On Monday, May 14th, 1917, I attended in a private house a *séance* at which Mrs. Harris was the medium. There were present on this occasion, amongst several others whose names I am not authorised to mention, Miss Scatcherd, Mrs. Dixon-Hartland, and Dr. Hector Munro.

After many convincing conversations with spirits by means of the "direct voice" had occurred, a spirit-visitor came and said very distinctly, "I want to send a message to my father."

"Who are you?" we asked.

The spirit replied, "I am an officer recently killed at the front in Flanders; my name is —." We could not hear the name very distinctly, so after some repeated efforts to get it, we said, "Well, leave the name alone for the moment and try to give us the message."

Speaking very slowly at first, the spirit said, "My father lives near Dublin; you will find him at the well-known club there."

A gentleman present asked, "Which club do you mean?"

The spirit replied, "The Kildare-street Club; you know it well, and you also know my father."

As no one had caught the name of the father exactly right, the gentleman referred to said, "I know the Kildare-street Club very well, but I do not think I know your father; but give us the message."

Continuing, the spirit went on, "My father is always worrying and unhappy about me; he can't seem to get over it. I want someone to tell him that I came here to-night to get this through as a test message to him, to tell him not to worry about me, as I am all right, and glad to have gone through it, and I want him to know I am all right, and not to worry and be unhappy any more."

After a slight pause, he continued, "My father also goes to mediums in Dublin, and I try to give him messages through them, but I want this sent on to him as a test message."

We again asked him to try to give us the name, and we got one part—the Christian name—very distinctly, but the surname was always so slurred that we were unable to catch it clearly, and after many efforts had to give it up. But before we did so I promised that I would do all I could to send on his message.

The next morning I wrote a letter to the name that I thought it had sounded like, addressing it to the Kildare-street Club. In about a week this letter was returned to me through the Post Office, marked "Name not known."

I was considerably worried as to what I should do next, until the thought came to me that I should write to the secretary of the club simply saying that I was anxious to find a gentleman who I believed was a member of his club, whose son had recently been killed in Flanders; that the name was something like so-and-so, and that I had a message to give him about his son.

Now comes the strangest part of this strange story. In a few days I received a letter from the gentleman in question, saying that the secretary had sent him my letter, and adding, "I have had a message from my son who was recently killed in Flanders, saying he had sent me a message through a medium in London, that he had a difficulty in getting the name and address through, but he wanted to give me a test." The father added: "If you understand this I hope you will send me his message." In another paragraph the writer continued, "I see your name is Hamon. I am descended from a Huguenot family, and twice they married into the Hamon family, also Huguenots; their name was also de Robillard, Counts of Champagne. It may interest you."

Now, here was the case of a gentleman who had not yet come into contact with me receiving through a medium in Dublin a message from his son in the spirit world—stating clearly what had taken place at our *séance* in London, and sending his son's message before he had received it from me. It was also strange that I should have been the person so strongly impressed to obey the request made by the spirit to try and get into communication with his father, and by so doing be brought in contact with a branch of my own family that I did not know existed in Ireland.

Among the many remarkable instances I have met with of accurate psychic messages this is, I consider, one of the most remarkable and worthy of being placed on record.

To the above account are appended the signatures of Count Hamon, the narrator, of Miss Felicia R. Scatcherd and Mrs. Mena Dixon-Hartland. It is worth noting that the confirmation was only obtained by what seems a fortunate accident, for the name as the sitters heard it bore no very close resemblance to the name itself.

### A QUEEN'S DESTINY.

Now I am going to recite a strange story which Queen Nathalie herself told me. In 1886 I was Minister of Finance in the Cabinet of Milutin Garashanin. One day in June the Queen sent word that she wished to see me. I went at once to the Palace and was received in her boudoir. She told me she took an interest in a poor family, consisting of a mother, two daughters and a son. The mother was a washerwoman who worked day and night to enable her two daughters to attend the high school for girls in order to qualify them for becoming teachers in the national schools. The Queen assisted the woman with money every month, but as she had many poor to support, this help, together with the washerwoman's precarious earnings, was not enough to maintain the family of four persons in which only the mother was a breadwinner. The Queen asked whether I could provide the son with some employment at a small salary, and added that the young fellow wrote a good hand. I promised the Queen to find the boy a place as copyist in the Custom House of Belgrade the very next day.

Queen Nathalie was so pleased that she said, "Now, as you have been good enough to do me a pleasure, I will, while you take a cup of coffee, tell you a story, which you may deem an interesting contribution to your store of occult experiences. I often laugh at you and tease you because of your belief in the occult, but I myself have reason to believe in clairvoyance."

Then she told me how, when she was a young child of six, her mother took her on a visit to her aunt, Princess Mourousi, in Odessa. One morning her mother came up to the nursery and said to her, "Come down with me to the drawing-room, and don't be afraid if a gipsy woman takes your hand into hers." In the drawing-room were many ladies of the best society in the town, sitting on sofas and chairs, while in the centre of the room a gipsy woman sat on the carpet. The old crone looked for a moment at the child's hand and then exclaimed, "Glory to God! This child will one day be Tsaritsa! I see her wearing a crown!" The ladies laughed aloud, and some said, "Oh, you old witch! How is it possible that the daughter of Madame Ketchko should come to wear a crown?" The woman gravely retorted, "I do not know how, but I tell you this child will be one day Tsaritsa, or Queen, or Princess; something that will enable her to wear a crown. But when she reaches her twenty-eighth or twenty-ninth year she will lose that crown. I do not see clearly how, but a tree or some timber will be the cause." The gipsy used the Russian word *dryeco*, which means "tree" and also "timber."

"Now," the Queen continued, "as the first part of the prophecy, against all the probabilities, was realised, I am afraid the second part may also be fulfilled. The critical years are coming. Whenever I drive in the Koshutnyak (Parc-aux-Cerfs, near Belgrade) and enter the wood I find myself calling to the driver, 'Take care of the horses!' That is because I think the horses might grow restive, rush through the forest wildly, and perhaps a low branch of a tree might catch and kill me. For in that way the second part of the prophecy might be fulfilled."

This conversation took place in June, 1836. In September, 1888, King Milan divorced Queen Nathalie and she virtually ceased to wear the crown. The chief cause of that act was Madame Arthemisa Christich, the daughter of a timber merchant.

—From "The Memoirs of a Balkan Diplomatist," by  
COUNT MIYATOVICH.



## SPIRIT IDENTITY.

## A VERIFICATION.

The following experiences of mine at a recent sitting with a personal friend, well known to some of the readers of *LIGHT*, and of more than ordinary clairaudient powers, may be of interest, especially as I was enabled to follow up the results so promptly and satisfactorily.

I may say that, although for some years past deeply interested in the question of communication with the departed, after fully satisfying myself, as a previous sceptic, that such communication is an absolute fact, I decided not to prosecute my personal researches, and I have refrained from doing so for some years.

However, I am deeply interested, as a C.L.B. officer of many years' very active work, in old and present members of that organisation who have gone to the Front, in many cases to make the supreme sacrifice. I therefore held myself ready, in case any of my old lads wished to send a message of comfort to their relatives, to attend such a call if conveyed to me.

I met at a gathering held on June 14th, on questions totally unconnected with psychic research, a lady whom I knew to be possessed of considerable experience in such research, who told me she had recently felt, at several private sittings in her own room, that certain visitants in khaki might be desirous of communicating with me, as they were quite unknown to her, although working constantly amongst soldiers coming from and going to the Front. On my replying that I was holding myself ready for such a call she at once suggested I should try a sitting with her. We are both extremely busy people, but each had one clear evening then free, June 19th, when I arranged to sit with her. Another lady, extremely anxious to get into communication with a dear relative, sat with us, but she had no manifestations of any kind. I, on the other hand, found that I was most certainly required by four of those who have passed over. In the case of three, I am still carrying out instructions, and may refer to them at a later period. The fourth case is completed, as you will see.

I was told that a lad in khaki, displaying a badge of the Royal Fusiliers, had a message he was anxious to give to me. I asked his name. (I may say that all my own questions or replies were heard direct by my visitants, but all their messages came through my friend, and were given by her to me.) She mentioned a name, and said I knew he was drowned in Gallipoli. She said the name was strange to her, unlike any Christian name she knew. This was so, as it was the lad's *sur-name*, an unexpected feature, but in his case quite necessary, as his surname, unlike those of other lads, was *always* used in his company, and as a matter of fact in my company registers I had him down under a wrong Christian name, being then and now doubtful as to the real one. His comrades reported to me that this particular lad was found drowned at the landing in Suvla Bay, but the War Office reported him as killed in action, which no comrades could confirm.

I asked him for his message, and learned that I was to tell his mother that he fell overboard from a troopship, coming from "Hellas" to Gallipoli. That he "simply dropped asleep, without pain, and woke up into life, where he was very happy, and steadily learning. She need have no more anxiety on his behalf." Then followed a message of sincere gratitude for the help I had been to him while in the company, which he found was of much use to him in his present training. I asked him if he was with Sidney and George, two other members of the same company, who also passed over about that time. He replied that he was not in the same place as they were, but saw them from time to time. Then he asked if I would extend my hand, so that once again he could take it in his. I did so, and my friend said, "I have never seen a sweeter smile on anyone's face than on that lad's." This ended his manifestation. I may say I experienced no sensation whatever, personally, of his presence.

This sitting took place on June 19th. Next day I wrote to a clerical friend, till recently connected with the parish where this lad's people live, telling him the whole facts, and asking him to use his discretion as to how much he should communi-

cate to the mother or sisters of the lad. I got the following reply from him on June 25th:—

I was in A—street this afternoon (June 23rd), and called on Mrs. H., and gave her the message you sent. She has only had a formal notification from the W.O. that her son was killed in action. She told me she had twice dreamed of him. Once he came, and said, "Mother, I've come back"; and lately (also in a dream) she was taken into a room by some Jewish-looking person, and was told to look in a book, in which was written: "This is to certify that W. G. H. (the name was given in full) jumped fifty feet." She then woke, and thought he had escaped. And she seems to have cherished the idea of his possible return, though it is now two years since his passing. Both parents had been in great anxiety, and had discussed the idea of consulting a medium, but had not done so.

My clerical friend has since told me he feels sure the message I was able to convey will be accepted as it was intended, to set at rest all doubts, both as to manner of death and his present peace.

It will be noticed that the message to me cleared up both the uncertainty of the lad's death, the manner of it, and the previous inexplicable allusion to "jumping fifty feet."

I should add that my friend told me that, although she had had many successful sittings, this was the first occasion on which she had seen such direct action as the grasping of my hand.

BERNARD H. SPRINGETT.

Hampden Club, N.W. 1.

July 13th, 1917.

## A GENERATION AGO.

(FROM "LIGHT" OF JULY 30TH, 1887.)

TELEPATHY OR COINCIDENCE?—I recently had occasion to write to a lady whom I had never seen, of whom I knew scarcely more than the name and address, but whose personal acquaintance I expected to make in a short time, through a mutual friend. The letter was intended to convey merely the usual preliminary civilities of an intended meeting in a distant city. In the midst of the polite nothings I was writing, my pen suddenly ran away with me on quite another and more serious topic, connected with the question of telepathy. Though aware that nothing in the relations between us required or indeed gave occasion for what I had said, I let it go, finished with my compliments, &c., and mailed the letter. It crossed one from my correspondent which was wholly devoted to the same topic I had broached, and contained some sentences almost identical with the expressions I had used. On comparing notes afterwards, we ascertained that each had been writing to the other at the same time—certainly within a few minutes. It is also quite certain that there had been nothing whatever between us, or between our mutual friend and either of us, to lead up to the topic we had both written upon, or even to suggest the thought of it; and neither of us had consciously intended to write as we did. Query: A mere coincidence? Query: Telepathy between us, so that the state of mind of one of us induced the same state in the other? Query: The same state of mind induced in two persons independently of each other, by some cause unknown to both? As a matter of fact, I know that such cases, be their explanation what it may, are very common—much more frequent than many persons suppose.

—ELLIOT COUES.

THE INCREASING PURPOSE.—Since the war began there has been a great flood of spirituality sweeping over the fields of heart and sense laid bare by the tidal wave of battle. People who hitherto turned a deaf ear to all manifestations other than material ones find themselves listening to and crediting strange supernatural happenings and meeting with personal experiences that are unquestionably not of the earth, earthy. They have the sensation of presences round them; they see intangible forms; they hear echoes of sound, and, even when these fade away, the memory is so strong that they believe its evidence against any recurring denial of matter-of-fact reason. —"Through a Woman's Eyes," by BEATRICE HERON-MAXWELL.



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## THE "HIBBERT JOURNAL" AND PSYCHICAL RESEARCH.

The "Hibbert Journal" is a more than usually interesting number, and we say this after an inspection of its general contents, as well as of the three articles, "Survival and Immortality," by the Dean of St. Paul's (Dr. Inge), "Sir Oliver Lodge and the Scientific World," by Dr. Charles Mercier, and "The Theory of Survival in the Light of its Context," by Professor L. P. Jacks, Principal of Manchester College, Oxford, and Editor of the "Hibbert Journal," being the presidential address read by him a few weeks ago before the Society for Psychical Research.

It is impossible in our narrow limits to deal otherwise than briefly with these three articles. It means, in the case of one article at least, that we must shear our way through a mesh of words in which the specific meanings are "in wandering mazes lost."

Dr. Inge leads off with an allusion to the "recrudescence of superstition in England." There is a denunciation of "supernaturalism," which the Dean describes as the nemesis of materialism. We learn "that the devastation which the war has brought into countless loving families has turned the current of superstition strongly towards necromancy (!)" He finds that "the Christian hope of immortality burns very dimly amongst us."

He refers to "scientific evidence for survival," but is convinced that "if communications between the dead and the living were part of the nature of things, they would have been established long ago." "The moment," says the Dean, "we are asked to accept scientific evidence for spiritual truth the alleged spiritual truth becomes for us neither spiritual nor true." And so wearily on, over several pages with quotations in several languages, and no point that one can definitely take hold of as far as the dialectics of the essay are concerned. The difficulty is that we agree so cordially with much that the Dean writes, and are non-plussed to find it advanced as in the nature of an argument against psychical inquiry. It is nothing of the sort. The psychical region can be isolated (in the mind at least) as quite independent of the region of spiritual values. We do not find that one in any way contradicts the other. "We must accustom ourselves to breathe the air of eternal values, if we desire to live for ever," says the Dean. But many leading teachers and thinkers who have become convinced of the reality and importance of psychic science tell us exactly the same thing. The Rev. Dr. Cobb expressed a similar view in a recent address on Spiritualism. We are constrained to ask, What confused idea underlies

these polemics of some of the Churchmen against a young and struggling Science, which is winning its way in spite of all such opposition?

Following the Dean of St. Paul's article comes Dr. Charles Mercier's attack on Sir Oliver Lodge. It is bright, clever—in a superficial way—and will be read with interest and amusement by those who, while knowing the truth of the matter, have also preserved a sufficient sense of the humorous. (It is the privation of that sense which leads to so much rancour and indignation on one side or the other.) To our thinking the article is little more than a piece of persiflage, and the intellectual grade of it may best be gauged by the reflection that to answer it one must descend to mere truisms. Dr. Mercier comes out strongly on the question of the dangers of psychic experimentation, but we suppose he goes on enjoying his meals, with a mind unclouded by reflection on how very dangerous is the habit of eating. Thousands, hundreds of thousands, have found untimely graves through excesses and misdirections in diet. And so with everything else. We waste time and space on these trivialities. Sir Oliver Lodge and many hundreds of other persons of intelligence have discovered and recorded certain facts; and the dreary drip of dilatory diatribe, the hot spiced malice, or the contemptuous raillery of those who are so ill-advised as to quarrel with facts will have no effect on the issue.

Dr. Mercier is struck by the fact that the evidence for psychical phenomena has convinced lawyers and persons who have studied physical and biological science; but of "the persons most fitted by training and experience to appraise evidence of this kind—that is to say, professional conjurers (!)—he has convinced not one. I think it is noteworthy." We think that the statement is distinctly noteworthy. That it is untrue is not the least remarkable feature of the assertion. We had always supposed that Robert Houdin, Harry Kellar, and Samuel Bellachini were conjurers. But perhaps, having made their testimony (LIGHT, August 15th, 1885), in support of psychic phenomena, their title to the name of conjurer lapsed. Or it may have been that they only *thought* they were conjurers! It needs a mental expert like Dr. Mercier to determine that point. Dr. Mercier says that Sir Oliver is "a martyr to prejudice, obscurantism, custom, use, wont, intellectual inertia, impenetrable ignorance and overweening cocksureness." Dr. Mercier ought to be a good judge of some of these things, particularly the last. Not that he is a martyr to them—he is not of the stuff of which martyrs are made. He makes much play with the things science cannot recognise. Science *qua* science, perhaps; but life is a good deal larger than science, and the scientist as a man does and says and feels many things which it would puzzle him to put into purely scientific terms. We have known scientists who loved in a most unscientific way. It was not science that brought the scientist into being in order that he might denounce the unscientific aspects of life. There are scientific facts in psychic research, but there are also life-values which are even more important.

Dr. Mercier's entrance into the arena is not precisely that of a Du Guesclin. It reminds us rather of the performance of the gentleman with the bells and the bladder, rattling the one and laying about him with the other. We can leave him with confidence to the attentions of the particular champion of our subject whom he has selected for his adversary.

Professor Jacks' article, to which we have previously alluded, contains some valuable suggestions, but generally it strikes us as a piece of literary gymnastics. It is apparently



an attempt to see how far one may go along scientific lines in regard to psychic phenomena, without recognising intermediates. He waives, perhaps for the purposes of argument, the possibility of the "spiritual" body or the form of finer matter which is to serve discarnate man for the expression of personality after death. Withal it is a piece of able thinking, and only considerations of space prevent our doing it full justice here.

## RELIGION AND SPIRITUALISM.

AN ADDRESS BY SIR OLIVER LODGE AND A DISCUSSION.

As stated in our last issue an address announced as likely to be on "Religion and Spiritualism" was given by Sir Oliver Lodge on Thursday, the 12th inst., at a largely attended conference held at the house of Lady Glenconner, 34, Queen Anne's Gate, S.W. The Rev. Dr. Cobb, Rector of St. Ethelburga's, presided.

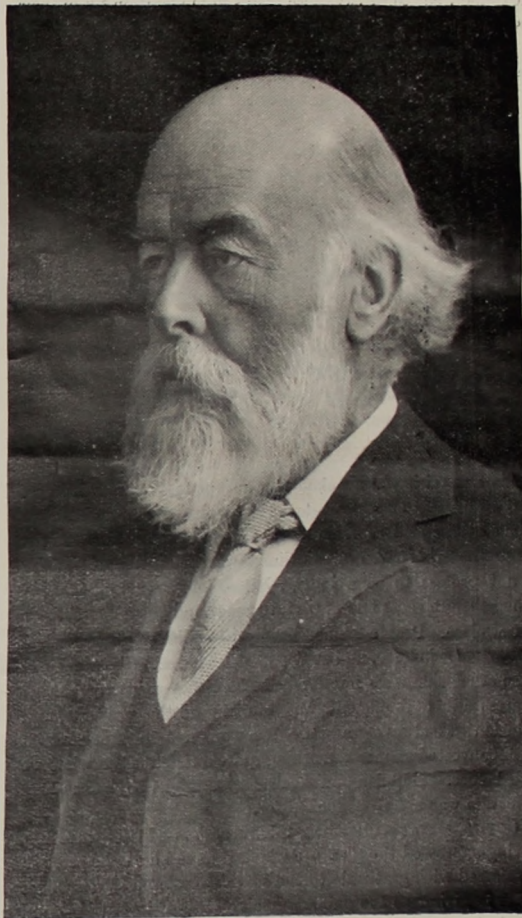
In opening his paper, Sir Oliver said that, as he was addressing an assembly of friends who knew something of the subject, he should not enter into evidence and proofs but would confine himself to replying to the questions and comments of those who had read his recent book—or had read reviews of it. The Bishop of Chichester among others had said that he (Sir Oliver) did not recommend people to read "Raymond." That was a great exaggeration, but he did feel the need for a certain amount of caution in recommending people to enter on the subject. It required open-mindedness certainly, but also sanity and balance—a mind not too liable to be run away with by imagination. When sane persons desired to get into touch with departed relatives or friends there was no reason why they should not utilise a medium, but one should be careful not to urge such a course on complete strangers, and some people should be definitely dissuaded. He was asked whether people were not too ready to be convinced. On the contrary, the very intensity of their desire to be assured of the survival of those whom they loved made many anxious not to be deceived, and often after being convinced by good evidence they had gone back on their conviction. His own family had had a good deal of evidence since "Raymond" had been published, but now that the fact of survival was for them established the communications were more placid, like an occasional letter home. He hoped the time would come when the subject would be taken under the wing of religion, and people generally would settle down to the enjoyment of an unquestioning acceptance of the truth of survival without needing specific messages to prove it to them, any more than they needed a first-hand assurance of the fact of the earth's revolution on its axis.

Meanwhile, Lord Halifax, Cardinal Vaughan, and other good people were stigmatising their phenomena as diabolic. But Science could pay no attention to ecclesiastical notice-boards. (Applause.) A sufficient reply was "By their fruits ye shall know them." If asked whether those fruits were wholly and exclusively good he could only say that no activity of man was wholly good. Everything human could be perverted to ill ends. But the chief priests had always been ready to attribute anything outside the pale of their recognition to the power of Beelzebub. It was a very ancient accusation and, considering the historical cases of such accusation, it was an over-flattering one.

As regarded the reported similarity between conditions "over there" and those existing here, that similarity had been insisted upon by seers ever since the time of Swedenborg. Ecclesiastical definitions had divided existence hereafter into two sharply defined conditions. You were either grilling in a fire or playing a harp in bliss. Such a division did not seem reasonable and had led to much repudiation of religious belief. Accepting the statement that conditions there and here were similar, Sir Oliver pointed out by way of explanation that, as people who passed over remained themselves, their power of interpretation would be much the same as here. The way in which we saw things in this world depended on our power of interpretation: we had no direct experience of what things

were in themselves. If we remained ourselves—consciously ourselves—it was likely that we should interpret the other universe in much the same way as we did this. It would be extremely puzzling were it otherwise. He thought the similarity between the two states was a part of our own personal identity.

We possessed not only interpretative power, we possessed also constructive ability. That ability was a part of us, and if we remained ourselves it would continue. Some of that constructive ability was conscious; some—the ability, for instance, to construct our own bodies from food—was unconscious. Here we were dealing with matter. If we were dealing with ether he presumed we should construct things



SIR OLIVER LODGE.

SIR OLIVER JOSEPH LODGE, F.R.S., D.Sc. London; Hon. Sc.D. Cambridge; Hon. D.Sc. Oxford, Manchester, Liverpool, Sheffield and Adelaide; LL.D. St. Andrew's, Glasgow, and Aberdeen, was born at Penkull, Staffordshire, in June, 1851, and educated at Newport (Salop) Grammar School and University College, London. He was Professor of Physics, University College, Liverpool, 1881-1900; Rumford Medallist of the Royal Society, 1898; Romanes Lecturer at Oxford, 1903; President of the Mathematical and Physical Section British Association, 1891; President of the Physical Society of London, 1899-1900; President of the Society for Psychical Research, 1901-4; President of the British Association, 1913-4, and has been Principal of the University of Birmingham since 1900. He was created a Knight in 1902.

out of that. It was likely that we should have a body in the other life—that we should not be disembodied, though we should be discarnate. Hence when discarnate people spoke of things being solid they were using the language they would use here. The key to the whole question lay in the continued identity of the observer. Our nerves always interpreted disturbances in the way in which they had been accustomed to interpret them. The optic nerve being accustomed to carry to the brain the impression of light, any disturbance of that nerve, whatever its origin, was taken to be caused by light. Similarly with the nerves of hearing and touch. However our senses were stimulated we were likely to interpret the stimuli in the old way.



Then he had had it said to him: "Your son says his friends spend their time in eating and drinking." That was simply untrue. Nothing but common sense was needed to explain the position. If there was a community there, it could not be a fixed and stationary one. New comers must be expected. His son was reported as stating that when new comers arrived, the lower type among them were afflicted with the desires of earth. The demand for such things was entirely alien to the new surroundings. That their craving was to some extent met, was only an illustration of the fact that constructive ability still existed and liberty still remained. It merely amounted to this: that in order to wean them from low tastes, the policy was not to withhold altogether, but to satisfy those tastes in moderation till of their own free will they overcame such desires. Whether true or not, it seemed to him such a process of weaning might not be an unwise one.

Another critic was shocked at allusions to games and songs. The "spirits of just men made perfect" must, he thought, have left such things far behind. This, Sir Oliver remarked, might be true when perfection or saintliness was attained—of that he did not profess to be a judge—but so long as young folk remained themselves, so long would games and songs have their natural place. People seemed hardly to realise what persistent identity must involve, and that persons but recently translated to the other side were not likely to be either saints or devils. Progress and development was the law of the universe, and evolution was always gradual. We were not to suppose that death converted us into something quite different from what we were before. Happier and healthier we might be, but sudden perfection was not to be looked for.

COUNT MIYATOVICH then briefly addressed the meeting. Having expressed the pleasure which it gave him to be present, he referred with gratitude to the service rendered by Sir Oliver Lodge in giving to the public a book so full of instruction and consolation as "Raymond." They were all sensible of the degree of courage needed to proclaim so openly truths which the scientific world could not yet appreciate. That it needed great courage he (the speaker) could well appreciate, "for," he continued, "I am not myself a man of great courage. I know that when I venture to express myself in public on the subject of Spiritualism I shock some of my sceptical friends." Count Miyatovich then related how his reliance on the guidance of wise advisers in the unseen world had enabled him to achieve a diplomatic triumph. He had once been deputed by his Government to carry out some delicate negotiations involving issues of peace or war. He had certain instructions, and was in doubt whether he should carry them out. In his difficulty he submitted himself reverently to the directions of those beyond the veil, with such happy results that on his return to Belgrade he was complimented by his royal master on having had the courage to over-ride the instructions he had received, for in so doing he had rendered his country the greatest possible service. (Applause.) He believed that at this time all the world felt the need of some new revelation. Even the Churches were now beginning to recognise that their teachings must pass through a process of renewal. In the crisis before them Spiritualism would be of immense help in achieving such a change. (Applause.)

MR. G. R. S. MEAD thought that a considerable strain

might be taken away from the position of the question as between the Church and Science by a greater definiteness in the meaning to be given to the terms Spiritualism and Religion. It would be well if the partisans of each could come together and try to understand what precisely was meant by these things. In its philosophical meaning the word "Spiritualism," of course, covered far larger ground than that which was understood by the word in its later sense. The term Spiritualism was the one adopted on the Continent to denote the great body of phenomena which some considered could be explained without bringing in the question at all the hypothesis of disembodied spirits. In treating of Religion he thought it would be advisable to make a clear distinction between the Spiritual and the Psychical, although Religion in its larger sense could cover every activity of life.

THE REV. F. FIELDING-OULD, though generally in agreement with all that had been said by Sir Oliver Lodge, felt that a clearer distinction should be drawn as regards the opposition to Spiritualism between the Church and its followers. That opposition, he believed, came less from the clergy than from the laity. The laymen were disturbed by the difference between the kind of hereafter to which they had been taught to look forward and that which was presented by the results of psychical investigation. He himself had received the most cogent evidence of the reality of the phenomena and of the fact of intercourse between those in the next state and ourselves. Religion, he thought, would shortly have to take serious account of Spiritualism, which, as Sir Oliver Lodge had well said, revived our conceptions of the next world and rendered it real and credible. It made vivid and actual the idea of ministering spirits and the communion of saints. It removed finally all doubt of the continued existence of those separated from us by death. (Applause.)

DR. ABRAHAM WALLACE thought there was a fear of their overlooking the fact that the Church started from psychic phenomena. But for that there would have been no Church, and that noble army of earnest Spiritualists, many of whom had passed away, after facing persecution and obloquy for their faith, had stood as witnesses for the truth. (Applause.) Amongst their leaders had been some of the greatest scientific minds, such as his relative, Alfred Russel Wallace, and Sir William Crookes, the scientific achievements of each of whom were amongst the greatest contributions that had been made to modern knowledge. These men and a constantly increasing number of other workers in the fields of pure and applied science had testified and were testifying to the importance of psychical inquiry and the reality of its results. They were all proud to have so great an intellect as Sir Oliver Lodge amongst them and to regard him as their leader. He was worthy of the highest honour for the work he had done and was doing. (Applause.)

MR. DOWNE, speaking as a Churchman, deplored the tendency of the Mandarins of the Church to abuse and anathematise the Spiritualistic movement. It was true that there were many who had lost those dear to them who did not feel the need of psychic evidences to convince them of the fact of survival, but these should not try to limit or hamper the activities of those who sought for concrete evidences. By so doing they were taking up a very unfortunate position.

SIR OLIVER LODGE, in the course of his replies to some of the points raised, dealt with the question of mediums. Some of these people made the cultivation and exercise of their psychical gifts a life work. It was the custom to cast aspersions on their honesty, but this applied to a very slight extent to those who were genuinely possessed of mediumistic gifts. He referred, of course, to the recognised body of mediums who were earnestly desirous of serving their day and generation, and not to those whom it was the custom to refer to as "Bond-street fortune-tellers"—people who were understood to be the parasites of fashionable and foolish persons, and of whom he knew little or nothing. There were those present who had a wide acquaintance with mediums, and who could testify that charges of fraud levelled against the best of them had no foundation. Those inquirers who sought the aid of mediums should make acquaintance with the subject of mediumship and try to under-



stand the nature of the powers they were utilising. Selection of those whose powers were genuine was essential. Referring to the threatened persecution which mediums had undergone from the police and the Press, he remarked that nowadays they were not so much concerned with the fraudulent medium as the fraudulent sinner. (Applause.)

LADY GLENCONNER, referring to the inquiry of a lady present, who had asked what steps were being taken for the protection of mediums, said that amongst those persons who felt grateful for the consolation and knowledge which they had gained through the services of those with psychical gifts an effort was being made to place the mediums in a position of security and to protect them against the extraordinary hostility and prejudice which had been stirred up against them, and which had woven about the subject of psychic evidences an intricate mesh of intrigue and falsehood. Those who had been helped and comforted by the work of the mediums felt that they would be able to show their gratitude by carrying out some plan that would enable mediums to carry on their mission without being continually harassed by their enemies and by the incessant struggle for the means of life. (Applause.)

THE CHAIRMAN, in the course of some concluding observations, said that human life would be made greater and more intelligible when the idea that man is a spirit became part of the folk-consciousness. He was not a Mandarin of the Church—(laughter)—nor did he feel tempted to offer any apology on behalf of any Church. Illustrating the fact that the testimony of psychic science was confirmed and supplemented by the highest thought of all the ages on the higher aspects of immortality, he said that the best philosophy with which he was acquainted taught that men as finite individuals had a place as unitary and central beings in the very organism of the Eternal One Himself—human spirits were as necessary to the Eternal God as He was to them. This conference would do a great deal of good if they all acted on the best ideas which it had elicited. Spiritualism was a very great subject, but in our dealings with it we ought to be very critical, because of the vast importance of the subject. If it once firmly fixed into the folk-mind of the people here, as in India, that man is an immortal being it would have accomplished a great part of the work which it was clearly destined to perform. The man who was convinced of his immortality would never be troubled by any qualms as to what would happen to him after death. Dr. Cobb then expressed the thanks of those present to Lord and Lady Glenconner for providing the opportunity for the conference and to Sir Oliver Lodge for his valuable address; and the proceedings then terminated.

It should be mentioned that the report of Sir Oliver Lodge's address has been purposely abbreviated in view of the possibility of his paper being published in full elsewhere.

## "LOST ATLANTIS."

By E. WILMSHURST.

The recent articles in *LIGHT* of June 16th and 23rd (pp. 186 and 194), have a face value of probability; the name of "King Chronos of Atlantis" is possibly misunderstood or mis-translated.

The historical postdiluvian Atlantidæ, usually called the "Titans," gigantic progeny of the illicit union of the divine "Sons of God," or Adamics, and the daughters of the highest evolved animals, viz., the *genus homo*—improperly translated as "men" (which they were not: having no *mens*, or mind)—these Titans ruled all Europe and Asia as far as the Tigris, long before Nineveh and Babylon rose to world-power, during the eras of Krishna in India and the early dynasties of Egypt. As the pure Adamics of Noah's race were called "God-men" by the earth men, so the Titans, or Atlantidæ, the ruling clan, were regarded as demi-gods. Greeks and Romans boasted of their descent from them. Homer and Hesiod wove a poetic halo around their names and deeds, and they were deified as ancestral *penates*, and adjoined in their temples—just as are the patron saints or canonised worthies of the Christian Churches. No instructed (so-called) Pagan—Greek or Roman—was so unspiritual as to suppose that the death of their mortal bodies

terminated their existence, or to doubt their continuance in Hades, or their solicitude for their descendants who communicated with them by the psychics, and the oracles in the temples. They undoubtedly possessed magic powers, as did Joseph, Moses, Daniel and other Magi of the East.

I was taught in a cathedral school that the Titans were either diabolical men or pagan myths. Historical study proves that they were mortal men, whose graves, habitations and localities are recorded as seen by pre-Christian writers; and their (Greek) accounts are extracted from a mass of ancient history, legends, myths and dates in the exhaustive works of the Abbé Pezron, doctor of the Sorbonne (born 1639): "Primitive History from the Creation to Cadmus," by W. Williams, St. John's College, Cambridge, 1789; and the Rev. — Jackson's "Chronological Antiquities," 1752. These writers quote from the Phœnician Sanchoniathon, B.C. 1193; Berosus of Babylon, B.C. 330, and many Greek authors, as Diodorus Siculus, Eratosthenes and many others.

The first known of these Atlantidæ, colonists in Asia from the destroyed continent, described by Stephen of Byzantium, was Manneus, a chieftain in Pontus, by the Black Sea, whose son, Acmon, made conquests in Asia Minor, was a Magus, and was styled "El-ion," or "God-man," "Most High." His son, Uranus (Ouranos of the Greeks), increased by conquest; and by his sister and head-wife, named Titea in Greek ("Terra" in Latin), he had seventeen sons, including his successor, Sadorne (Saturn), who, to distinguish them from the numerous sons of other wives and concubines, were styled the "Royal Titans." Sadorne mightily conquered all up to Spain, from the gold mines of which he heaped up riches, assumed the title of "Mon-arch"—or King—and a diadem, or crown (in Celtic "Kroone")—hence his title "Chronos." His island stronghold was Crete—then the great centre of Magi (cures or dactyls), of arts, and of science before the date of Abraham: Tyre, Troy, Argos, Mycenæ, and Memphis were civilised cities.

I suggest that the inscription on the owl vase said to have been found by Dr. Schliemann at Troy, translated by him as "From the King Chronos of Atlantis," should read "From the King Chronos the Atlantean," which would be a very possible, and correctly historical, designation; and Cretan art, in and before the date of Minos, "son of Jupiter" (son of Saturn), was prominent in the Mediterranean countries.

In the library of Windsor Castle is an immense roll, in a tin case, of the Royal British ancient genealogy, one line ascending to "Saturn of Crit" (or Chronos) and the Hebrew Patriarchs. Priam, King of Troy, was descended from the founder of Troy, Dardanus, who was a grandson of Judah and only inferior to Solomon in occult knowledge (I. Kings iv., v. 31). There is evidence of at least one marriage between an Atlantean Titan Prince and an Israelite noble lady, as between Solomon and Pharaoh's daughter. Hence probably the inclusion of Saturn's name in our Royal genealogical lists, as given at great length in "The Royal House of Britain" by the Rev. W. A. Milner, F.R.G.S. (Banks, London, 1s.). The glory of the Titan empire culminated in Jou, youngest son of Chronos, who was educated in Crete, and whose sister and wife was Guen, in Celtic "Fair," by the Romans called "Juno." Our Celtic King Arthur's wife was Guen-evra. The deposition of Saturn by Jou (Jou-Piter) led to his retirement to his sub-King in Italy, Janus, who dwelt on the Janiculum Hill on the Tiber (before the days of Romulus), where Saturn instituted the "Saturnalia," or annual festival, now continued under the name of "the Carnival." On the opposite mount to the Janiculum lived the Magi, Druids, Vates, whose mount is still named the Vatican. Saturn died and was buried in Sicily.

ERRATUM.—Mr. Reginald B. Span asks us to make one correction in his article, "Mediumship and Climatic Conditions" on page 231. It was Home, not Eglinton, who was educated and whose mediumship was developed in America.

For permission to reproduce the portrait of Sir Oliver Lodge in the present issue we are indebted to Messrs. Elliott and Fry, Ltd., of 55 and 56, Baker-street, London, W. 1, who can supply photographs, cabinet size, at 6s. 6d., and large size (9in. by 7in.) 11s. 6d.



### TELEPATHY, MEDIUMSHIP AND FORTUNE-TELLING.

We take the following from an article in "The Nineteenth Century" for June last, entitled "On Fifth Avenue in 1917," by Gertrude Kingston:—

It was to Sir Oliver Lodge's book "Raymond" that I owe the fact of my sailing safely home. On reading it I was suddenly reminded that many years before I had tried to get messages by means of table-rapping or planchette, and I found that in New York, probably owing to some property of the atmosphere, it was possible to get immediate results even when the sittings were with people who were strangers to psychic research. My investigations seemed to point to the fact that all messages come from the earth side and not the spirit side, and I became more and more convinced that we carry within ourselves the wireless reservoir for which we have not yet a formula. It was like hearing an instrument click without knowing the cipher code. As, for instance, when a long silence had preceded the Russian Revolution, people were saying that something fearful must be happening there, for no news had come from Russia for many days, and philo-Germans declared it pointed to something ominous: then one evening I was taking notes, not touching the table, when a name familiar to me was spelled out purporting to come from Odessa. It was a weird story of the "yoke being unbearable," and an escape through a window, and several Russian names, unknown to those present, mixed up in it, the kind of story that if we had had the clue would have been quite easy to piece together. Two days later came the news of the overthrow of the Tsar; and I have since learned that the communicator was last heard of in Petrograd, and has recently written an interesting article in this Review on the subject of the Revolution. This was clearly a simple case of telepathy reaching from Petrograd to New York. I asked for evidence of corroboration of identity, and it was given correctly, but that may have been supplied by my own knowledge, although I was sitting apart from the operators. Some days before that we had messages coming presumably from the Front in France. I have not yet had time to verify any of them, but I doubt these being anything but my own unconscious invention. We were also told of a fight off Kent, in which U-boats played a part, and a woman's name occurred in it that sounded to me like the name of a trawler or fishing boat. The next evening's paper brought a Sayville wireless of German extraction, stating that German destroyers had got to the mouth of the Thames. Later in the week an English telegram mentioned a raid on Broadstairs, in which it said one woman was injured.

It will be observed that I always got these messages twelve or twenty-four hours before the news they had reference to appeared in print; thus, while it was being cabled over, some travestied form of it reached the quiet concentration of our experiments. One day I received a message from a relative by marriage, who said he had "passed over"; after some words bearing on the manner of his death, he urged me three times to "Go home, Gertrude." A few days after this the mail brought me the letter informing me of his death some weeks previously. Then, of course, the admonition to go home seemed significant: either it was my own subconscious intelligence, so much wiser than my reasoning self, adopting this medium of impressing itself, or it was a voice from beyond the grave of one who might reasonably be expected to know much that is hidden from us.

From that minute I refused to listen any more to the warnings and entreaties of my friends and I determined to sail for home. I booked my passage for the earliest English vessel sailing to Liverpool compatible with my engagements and, when the performance in which I had promised to appear was postponed, I changed my ship without anxiety, convinced that no harm would come to me. The voyage was smooth and uneventful from first to last.

It has always seemed to me a ludicrous survival of medievalism to prosecute professional people for telling fortunes. The Scotch are credited with a gift of second sight, for instance; seers have practised their art in all ages and climates. The magistrate who issues a warrant for charging an harmless person for believing in psychic power is no more enlightened than the butchers who ordered the burning of Joan of Arc. If we can explain the inspirational mediumship of the Maid of Orleans, this ignorant peasant woman who brought the French arms to victory by doing the right thing at the right moment, then why should we imagine that inspirational mediumship died with her, had only been an isolated example? The fact of the matter is that the old belief in witchcraft still survives. The law was probably framed by an unscientific body of narrow-minded men who were afraid of the unknown forces within us. Being afraid they punished.

I do not think it advisable to barter such a gift for money,

for the reason that it is too elusive to be depended upon for a time schedule, and that trickery is then resorted to in order to satisfy the client, though I do not quite know where the trickery becomes the reality and *vice versa*. I have made a careful record of my experiences in telling fortunes at a Church fair in New York. Always intent on experience of life I acceded to the request of an energetic and beautiful philanthropist daughter of a well-known financial house, and consented to tell fortunes myself at a charity fair. I had never before been the oracle to such a stream of inquiries, and I had the gravest misgivings on the subject of my inspiration. I determined, however, to say whatever came into my mind. If I hesitated I was lost! If, on the other hand, I let my tongue run away I invariably alighted on the truth. One cryptic young lady gave me particular trouble. I saw that ships at sea brought her great wealth, but she was resolute that neither yea nor nay should give me the clue. I heard afterwards that she was the only daughter of a firm that constructed submarines! Indeed, though the identity of my clients was in most cases unknown to me, the aggregate wealth in the fortunes I saw for them seemed to be enough to buy up the National Debt, which was not surprising when I afterwards discovered who they were. Clearly here is something so definitely dependent on atmospheric conditions that it would seem almost impossible to bring this power into subjection by scientific means and not leave it merely to the accident of circumstance.

#### A SEANCE WITH MRS. ROBERTS JOHNSON.

Mr. J. Williamson, of Hull, sends us the following notes of three séances given in that town on the 16th and 17th ult. at the house of Mr. W. Strang (formerly of Falkirk) by that remarkable medium for the direct voice, Mrs. Roberts Johnson:—

The meeting, at the opening séance, between Mr. Strang and David Duguid (Mrs. Johnson's chief control), who were known to each other during the latter's earth-life, was most natural in its character.

At a later sitting Mr. Strang, his wife and daughter had each a conversation with Mr. Strang's son "Jock," who passed on in France some months ago. The first time "Jock" manifested, Miss Strang was not in the room, having kindly consented to act as doorkeeper, and to take care of and keep quiet a very fine Airedale dog belonging to Mr. Strang, which was a pet of "Jock's" on his visits home. When Mr. Strang's son commenced to speak through the trumpet Miss Strang had the greatest difficulty in preventing the dog springing through the window into the room when he heard, as it were, "his master's voice." "Jock" had promised, when last at home, to return "when the fields were white with daisies." The song with this title was now sung by him as a solo through the trumpet in a voice as strong and clear as that of any member of the circle. Almost every phase of phenomena was in evidence: flowers were given to each sitter by spirit hands; raps, touches and caresses were also given.

One of the most delightful manifestations was that of the little son of Mr. Eeland Sutton, late of Darlington (to whom the best thanks of all are due, as he was instrumental in bringing Mrs. Johnson to Hull). The child, who was brought by Mr. Sutton's guide "Zuippy" (frequently heard at Mrs. Johnson's séances), has been educated in the Summer-land, and hear this apparently sturdy, substantial little fellow talk to his mother and father of his lessons, &c., was intensely human—in fact, as natural as though he were just home from school. One felt sure that both Mr. and Mrs. Sutton realised that—

He is not dead, the child of our affection,

But gone unto that school

Where he no longer needs our poor protection

And Christ Himself doth rule.

Mr. Atkinson (an old Birkenhead Spiritualist) and his wife chatted with their dear ones, Mrs. Hogg (a stalwart worker for the cause in Hull) met her boy who had made the great sacrifice in Flanders, her husband had conversations with his parents, and the wife of one of the sitters sang her favourite song to him. It was as though the "gates" were "ajar" for a few short hours.

Mrs. Johnson's son "Billy," who passed on quite young, seems to be frequently near her, and full of fun and mischief. After the séance, his mother had carefully locked the trumpet in the box, and handed it to a young lady to hold, when "click" went the lock, and open flew the box, as far as the cord which tied it would permit. Mrs. Johnson has had to substitute a cord for a strap as the strap proved useless; it would drop off under "Billy's" manipulation, and out would fall the trumpet at most inopportune moments—on railway platforms, tramcars, &c.